### ZION'S HERALD.

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### CONDITIONS

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#### ORIGINAL COMMUNICATONS.

FOR SION'S HEBALD. ON ELECTION.

CONVERSATION BETWEEN A MINISTER AND ONE OF HIS REGULAR HEARERS.

I asked a poor man one day, Can you tell me, my nd, who are "the elect of God," so often mentioned in the sacred scriptures? The poor man replied, think I can, sir, and began as follows:

In the first place, sir, Christ Jesus is called the lect, Isa. xlii. 1. "Behold my servant whom I upmine clect, in whom my soul delighteth; I have t my spirit upon him: he shall bring forth judgment the Gentiles." This passage is quoted by the Evan-This passage is quoted by the Evanof Matthew, ch. xii. ver. 18, where the word elect and tried, instead of elect.

In the second place, angels are styled Elect, 1 Tim. 21. "I charge thee, (says Paul to Timothy,) before od, and the Lord Jesus Christ, and the elect angels."

And I will bring forth a seed out of Jacob, and out

ny friend, said I, that the strangers there menct?" Certainly, sir, said he, else how could they ertain that the epistle was for them, or who it was

Fifthly. Two certain women, mentioned by n, are called elect-" The elder unto the elect laand her children whom I love in the truth." "The ldren of thy elect sister greet thee." 2d Ep. 1 and

Sixily, The church of Babylon mentioned by ter, I Ep. v. 13.

In the seventh and last place; all true believers in sus Christ in every nation under heaven. God avenge his own elect which cry unto him day Matt. xxiv. 31; Luke xviii. 7.

"God's elect." There were others sibility. one is a vessel of honor, another of dishonor. or no man taketh this honor unto himself, but he

at was called of God, as was Aaron." de; what do you think on those points? I think, said he, very different on those points; for it apgh the Apostle Peter says, ration," yet he adds, "which in time past were a people," "but are now the people of God;" knows, that human beings are differently constituted. had not obtained mercy, but now have obtainmade them his people from all eternity, when, I various. This is nature. Yet it would be unbe of wrath even as others. Eph. ii. 3; Titus iii. 3. But did not God the Father enter into a covenant the Son, and through him into a covenant relawith his people before the foundation of the world, it is written in Paul to the Ephesians, ch. i. ver. 4? nit, sir, that believers are chosen in Christ, not of Christ; for there is salvation in no other; and the terms of their acceptance are absolute and ngeable. But Paul speaks of some (Rom. xvi. who were in Christ before him; and in his Epistle ne Hebrews, (ch. x. ver. 16.) he speaks of a covemade, not from all eternity, but "after those ," &c. when the old covenant should be done y, and a better dispensation brought in. As for Peter, it seems he did not think that "the cove was ordered in all things and sure," so as not to nit of its being broken; for he says, "give dilice to make your calling and election sure; for if to these things ye shall never fall." The Jews of are said to have "broken the everlasting cove--Isa. xxiv. 5: and we are exhorted to fear, lest should fall after the same example of unbeliefn. xi. 20-22. This, sir, is my belief concerning elect of God." Before their election they were the darkness of nature, error, and sin; God called n; they awoke out of their sleep; Christ gave light; and they improved it, and "obtained They renounced their allegiance to Satan, and became the people of God, not by nature, but by

As rivers and fountains proceed from the sea, and turn thither again, so true grace in the heart, as a untain, sends forth all its streams towards God, the cean from whence it flowed.

LOQUACIOUS.

adoption and grace.

As worldly joy ends in sorrow, so godly sorrow ends

BOSTON: WEDNESDAY, JUNE 29, 1825.

FOR ZION'S HERALD

" He that hath an ear to hear, let him hear." MR. BADGER,

CAMP MEETINGS.

During the last year, the Herald furnished us with a rich variety of matter, collected at Camp-meetings; and, as we are expecting more the ensuing season, I wish to offer a few thoughts upon the subject, whereby some, perhaps, may have a better idea of our views

of Camp-meeting exercises.

In conversation with a settled minister not long since, he told me he did not like such meetings. I asked if he had ever attended one, and his reply was in substance as follows:-- "While I was in college, I nmunications, they are requested to be very particular in went with a number of students to a Camp-meeting at day, we were not able to stay more than three or four hours upon the ground. I heard many things very good; but thought they ought to make a difference between persons falling down, and real conversion; and between extraordinary bodily exercises, and the real influence of the Spirit of God," &c. I assured him that we did make that difference; but as he con-

It is very probable that many well meaning people have fully made up their minds by being on the ground only a few hours-they concluded that we approved of every thing that was said and done; and without taking pains to inform themselves, have gone and reported their opinions for facts. Others, having full confidence in the reporter, receive all for truth. If we advise these not to make up their judgment by hearsay, they exclaim, as in old times, (Neh. vi. 6.) "It is reported, and Gashmu saith it!" "Do you " Do you think such a man would he?"

I would suggest a few thoughts in regard to extraordinary exercises, falling down, &c. We know the human body is capable of a vast variety of exercises, close in with it. The next class, the most invoterate, ndered beloved. The same word, as it refers to human body is capable of a vast variety of exercises, rist, occurs in 1 Peter, ii. 6, which is a quotation and that from various causes. These meetings are not isa. xxviii. 16; but the prophet there uses the the only places where extraordinary exercises are witnessed, nor the subject of religion the only cause which produces them. So that we may say of persons who fall down at these meetings-Some may fall by mere fainting-why not? This is often witnessed in meeting-houses, at home, or upon visits. Others may Phirdly. The ancient Israelites are called "God's be subject to spasmodic affections, and may be greatly ct," Isa. xiv. 4. "For Jacob my servant's sake, exercised at these meetings; but perhaps not more il Israel mine elect, I have called thee by thy name." so than at other times and places, when enduring any in the 65th chapter of the same Prophet, great fatigue. Others may be something like the one mentioned in Luke ix. 42. Jesus called for him, " and Judah an inheritor of my mountains, and my elect as he was yet a coming, the devil threw him down, all inherit it, and my servants shall dwell there"— and tore him," &c. When the truth is set home to the sinner's heart by the power of God, he feels his In the fourth place, The strangers mentioned by fallen and lost state—unds himself poor, wretched, t. Peter, 1 Ep. i. 1 and 2. "Peter, an apostle of Je-blind, and naked; nearly despairing of hope—Jesus s Christ, to the strangers scattered abroad, elect ac-rding to the foreknowledge of God," Do you sup-rest!" Should he make the attempt, would not the se, my friend, said I, that the strangers there men-med knew that they were of the number of "God's tinguish the last beam of hope from the mind of the trembling penitent? And is it unreasonable to suppose that the functions of nature may be suspended, while the soul is overwhelmed with indescribable ago-We have seen so many brought from darkness to light in this way, whose daily deportment after-wards demonstrated that the change was wrought by the power of God upon the heart, that we cannot doubt for a moment but that the Lord still works by the same power as he did when he brought the proud personating sand of Tarana in the ground in the midst of his career. While others who fall, may be absorbed in " Shall sweet visions of glory. The Lord did in former age condescend to make such disclosures of his ineffable glory, that mortality sunk under the unutterable sen-See Ezek, i. 23; Dan. x. 8, 9; Rev. i. 17, do chosen of God to particular offices, as Moses, daron, Joshua, David, Jeremiah, Cyrus, St. Paul, ter, presume to limit the operations of Jehovah's pownd others. In this respect one is taken and another er, or affirm that he is not well pleased to make as rich disclosures of his glory unto the saints now, as in

Therefore, to sum up the matter, we attach no vir-I have heard some people assert, said I, that Elec- tue to the bare act of falling down, or to any exeris eternal und unconditional, absolute and irrevo- cises whatever; but we examine as far as we can the causes and the nature of those exercises. Indeed, in these things we account nothing valuable any farther from the words of St. Peter and St. Paul, that than it tends to the purification of the heart. Mean-Elect were not always the people of God; for time, we would not be hasty in passing uncharitable Ye are a chosen censures upon those whose exercises may be of an

Suppose a large family were sitting together, and on mercy." So you see, sir, that the idea of being a sudden the door opens, and a son, supposed to have cted from all eternity is not correct; that is to say, been lost at sea, enters the room-behold the different in unconditional sense; for St. Paul preaches the effects. One faints away-another flies and grasps same doctrine-" I will call them my people him in his arms-a third, absorbed in sensibility, with h were not my people, and her beloved which was a heart too big for utterance, silently gives vent to a Now if God Almighty had elected these flood of tears. The cause was the same, the effects to they "not his people?" when were they ing in that family, to fall into strife, and reflect upon not beloved?" Moreover, if such election as that ever taken place, then the subjects thereof must And surely that must be a cold-hearted theory, which that period have "obtained mercy;" they must denies the passions any share in the exercises of devobecome the people of God, which would tion! We have not so learned Christ. We contend tradict both St. Peter and St. Paul, who assert that for a religion that may be felt-a religion which exin time past" they "had not obtained mercy," pels gloomy doubts and tormenting fears, and brings lect, sir, that St. Paul asserts that they were "in the spirit of adoption, whereby we cry, "Abba has past," "foolish, disphedient, but of "Father!" While filled with this right. ov, and another weeps in silence, we shall never suffer these external exercises to mar the ineffable felicity we enjoy, while with one heart we unite to say, "Worthy is the Lamb that was slain, to receive bless ing, and honor, and glory, for ever and ever. Amen.

The public should understand that Camp-meetings began among the Presbyterians, in the western country, and that these good people invited Methodist achers to meet with them, who, seeing the good effects, began them in our societies, &c. I have a printed letter before me, which gives an account of their origin, and the manner in which they were at first conducted. An extract of which I send you for

Extract of a letter from Col. Robert Patterson, of Lexington, Ky., to the Rev. Dr. John King, of Chambersburgh, Penn., dated Nov. 18, 1801.

REV. SIR, -By the following. I mean to communi ate to you as accurate an account of the revival of eligion in the eastern part of this state, and round bout where I live, as I am able.

On the first of May, at a society on the waters of Fleming Creek, on the east side of Licking, a boy under the age of 12 years, became affected in an extramanner; publicly confessing and acknowledging his sins, praying for pardon through Christ, and recommending Jesus Christ to sinners, as being ready to save the vilest of the vile. Adult persons became affected in like manner. The flame began to spread the Sabbath following, at Mr. Camble's Meeting House; a number became affected. The third Sabbath of May, on Cabia Creek, six miles from Limestone, the sacrament of the Lord's Supper was administered by Mr. Camble and Mr. Mc Namaar, at which time about 60 persons were struck down. Next ter, viz. to be hun Sabbath on Fleming Greek, at Mr. M. Gasion's, about int and cheerful.

the Lord's Supper in Concord congregation, on the head waters of Kingstown, in the bounds of which, exercises of the same kind had made their appearance. in society and at sermon. On Friday night preceding the Sacrament at Concord, I was present at a society at Kalbridge, a united congregation of Mr. Stone's, and saw the extraordinary work; of 50 persons present, nine were struck down. I proceeded next morning to Concord, ten miles distant, where a give them influence over the destiny of their fellow sermon was preached, at which several became affected, and were struck down. This was the first occa-

600 persons were struck down and deeply convicted.

The first Sabbath of June, Mr. Stone administered

sion which showed the necessity of performing out of doors. The number being great, the Lord's Supper was administered at a tent; a great solemnity appearsome distance, and being obliged to return the same ed all day, a number were struck down, on the whole occasion about 150; the exercises continued from Saturday to Wednesday, day and night, without intermis-The appearance itself was awful and solemn; it was performed in a thick grove of beechen timber; candles were furnished by the congregation; the nights still and calm: added to that, exhortation, praying, singing, the cries of the distressed on account of the Tuesday preceding the anniversary of the Ameri- extended to very advanced age? Many regivals of tinued to urge the same objection, it would seem that sin, the rejoicings of those who were delivered from can Bible Society, for the purpose of maturing the entheir sin's bondage, and brought to chios the liberty that is in Christ Jesus-all going on at the same time.

About 4000 persons were present, among whom were 250 communicants-12 wagons had brought some of the people, with their provisions, &c. from distant places. This was the first occasion that showed the ne cessity of encamping on the ground; the neighborhood not being able to furnish strangers with accom-

modations, nor had they a wish to separate. There was opposition on these occasions, by who appeared to be real Christians-by nominal professors, and by deists. The first class stand astonished, not knowing, and wondering what these things call it enthusiasm, hypocrisy, witchcraft, possession of the devil, sympathy; in fine, every thing but what it The latter confine it to sympathy, agitareally is. tion, delusion, &c. As well as I am able I will describe it, as I have had it from the subjects, not being able to describe it experimentally. Of all ages, from eight years and upwards, male and female, rich and poor, the blacks, and of every denomination, those in avor of it, as well as those, at the instant in opposition to it, and railing against it, have been instantaneously laid motionless on the ground. Some feel the approaching symptoms by being under deep convicons, their hearts swell, their nerves relax, and in an instant they become motionless and speechless, but generally have their senses. It comes upon others ike an electric shock, as if felt in the great arteries, closes into the heart, which swells as though it would burst; the body relaxes and falls motionless; the head and feet become cool, and yet the pulse is as formerly, though sometimes rather slow. Some grow weak, so as not to be able to stand, but do not lose their speech altogether. They are all opposed to any medcal applications, and though the weather is warm, and cople in large numbers crowd around them, yet they lo not incline to drink water. They continue in this state from one hour to twenty-four. When they regain their speech, which comes to them gradually, they express themselves commonly in the following manner:-That they are great sinners, the vilest of the vile, and pray earnestly for mercy through Christ. some think there is mercy for all but them-that salwill not be applied to is a wonderful salvation, but this state many days; many have not yet recovered, o it is not certain that they will; others will recover in an hour, and speak of salvation sure, and are in possession of great gifts in praying and exhortation, which they often perform in an audible manner. In-

the offer of salvation, in the most pressing and engag-But I am sure my description and your view, if you were an eye witness, would differ as much as day from night; so say those who have first heard and then seen. Notwithstanding all our ministers, and a vast number of the most respectable people in the country acknowledge that it is the wonderful work of God, and is marvellously manifested to us, yet there are people so hardened, that they either cannot or will not acknowledge the work to be of God, but represent it in an unfavorable view. People, in a number of instances, opposition, have felt it coming on, and have endeavored to fly, but could not get away. Some have been struck at home, on the road, in the field, in bed, at the plough, and sometimes whole families together

and inviting them to come to Christ, and close in with

uppose so large a congregation assembled in the woods, ministers preaching day and night, the camp ome psalms or hymns suitable to the occasion sung. speak, what they say is attended to, being solemn and affecting. Many are struck under such exnortations. But if they do not recover soon, praying and singing is kept up alternately, and sometimes a minister exhorts over them; for generally a large . roup engaging, persons subsist with less sleep and food than

er time. One instance I will mention, of a person in opposition, at Mr. Lyle's sacrament, last Sabbath, 25 miles from this place. A man of 30 years had procured a to probe such as should fall down in the crowd, which | moment." he was certain would soon rouse them from their leth-He himself had often boasted that he should when he felt coming on, he endeavored to expel by making use of whiskey, thinking that would allay his feelings; but to no purpose, for in a short time he was derful confession of his obstinacy, acknowledging himself a great sinner, and hoped for pardon through Christ our Redeemer.

commonly kindled by unexpected sparks. The flowscattered by chance.

ADDRESS

OF THE EXECUTIVE COMMITTER OF THE AMERICAN TRACT SOCIETY. Instituted at New York, in 1825, to the Christian Public.

The Executive Committee of the AMERICAN TRACT Society, by this document, beg the privilege of addressing the Christian community upon one of the most interesting subjects which have ever attracted the notice of those whose stations, or whose character, men. In the month of March last, incinient measures were adopted in the city of New York, with the view of forming a Society, to be denominated the AMERI-CAN TRACT SOCIETY; the object of which should be, the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circula- striking accounts of their happy results. Some years tion of Religious Tracts, calculated to receive the approbation of all Evangelical Christians." Deference to the numerous existing Societies in the different of three hundred conversions by the instrumentality of States, induced the original projectors of this design that Tract. Of the labors of how many ministers of to invite a consultation of delegates to be holden on terprise, and giving existence and form to the institu-tion. At this consultation there were present a respectable number of delegates from various religious of conversion by the instrumentality of Tracts, have denominations, who, with the advice and assistance of been reported, with their attending circumstances, to other gentlemen of high consideration from different the Committee of one Society in the United States, sections of the country, revised and agreed upon a during the past year, besides several revivals of relig-constitution to be submitted to a more public meeting ion occasioned, or greatly promoted by that Society's on the following day, when the proceedings of the convention were considered and sauctioned with a most delightful unanimity. Since that period, measures have been pursued which have already secured efficacy of this method of access to the common peothe co-operation of several Tract Societies, and par- ple, in producing one of the most terrible moral conticularly the aid of that most respectable and efficient institution in the Eastern States, the American Tract are not ignorant of the success of men of a different Society at Boston, who have, without a dissenting voice, resolved to become a Branch of the National Society established in New York. Under these auspices the citizens of New York have liberally stipulated to furnish the Society a large and commodious edifice for the seat of their operations, and have already procured funds to the amount of upwards of twenty thousand dollars, and commenced the Society's house in one of the most eligible portions of the city. individuals alluded to have done this, not only with the express design that the Society shall have every accommodation, without ever taking any thing for this purpose from funds consecrated to the publishing and distribution of Tracts, but with the expectation that it shall eventually receive, from rents on the building, a considerable amount annually in augmentation of these funds.

In making this early presentation of their object to the friends of the Redeemer in the United States, and in venturing most respectfully to urge the claims of this institution to general patronage, the Committee feel that it is needless to exhibit to any considerable extent, the superior advantages of that method of moral and religious instruction which is pursued by the distribution of Tracts. Though men are fallen by their ble, are they united in their religious sentiments, We iniquity, and are to be recovered from their apostacy and condemnation only through the redemption that is in Christ Jesus, and by the renewing of the Holy Ghost, yet does this method of mercy most distinctly recognise the use of means in the business of their sal-

Next to the Bible and the living ministry, one of hese means of light and salvation will be found to be Tracts, exhibiting and instructive But we do believe, that if good men beheld each other glorious truths of the gospel. "The word of truth" is the great instrument of moral renovation. He who a reciprocated confidence, and men benefit each other great instrument of moral renovation. scatters it scatters the seed of the kingdom, and may look for the harvest in God's own good time and way deed, it is a miracle, that a wicked unthoughtful sin- A Tract may be perused at leisure; it may be consultner, who never could or did address himself to an au- ed in the hour of retirement and solitude; it can be continue for the space of two hours, recommending religion and Jesus Christ to sinners as a lovely Saviour, free, willing, and allesufficient—and callier to successful and weighty enough for the configuration of the sage, and yet simple enough to be prise; if the fear of God and the love of Jesus Christ, sideration of the sage, and yet simple enough to be dience before, should rise out of one of those fits, and read in a little time; and though it may contain infree, willing, and all-sufficient—and calling to sinners accommodated to the taste and intelligence of a child, if a tender compassion for the salvation of sinners, and may be easily weighed and deposited in the memory. a tender affection toward all the friends of the Redeem-This method of instruction is peculiarly calculated for er, were the paramount principles of action; chilling the poor, and is especially demanded by the poor of alienations would pass away, heart-burning suspicions our extended population. It is a method by which would find no place, mutual criminations would be the blessings of a religious education may, to no inconsiderable degree, be extended to the lower racks of society with peculiar facility; and which, as a practi- we differ; there would be more of the soul of union; cal system, is already entitled to the claims of success- and while the enemies of our religion would be again level to every capacity, and adapted to every condition. The man of low attainment in science, the should sing, "Behold how good and how pleasant it is, mother, the child, the obscure individual in the meanest condition, can give away a Tract, and perhaps accompany it with a word of advice or admonition, with upon these enlarged principles, lies in the doctrinal as much promise of success as a Missionary or an Apostle. A minister may distribute Tracts among his people, and thus impress and extend his public instructions where the impressions of his official duty would In order to give you a more just conception of it, otherwise be lost, or never extended; and in this way he may double his usefulness, and devote two lives to his Master's glory instead of one. The teacher and peculiarities; and in this labor of mercy to publish illuminated with candles, on trees, at wagons, and at the tents; persons falling down and carried out of the tents; persons falling down and carried out of the hose next to them, and taken to some con- tual preachers by the distribution of Tracts. The venient place where prayer is made for them, and traveller may scatter them along the roads, and throughout the inns and cottages, and in return the inns and cottages may spread them before the eye of atonement and sacrifice—the efficiency of the Holy the thoughtless traveller. Merchants may distribute them to shipmasters, and shipmasters to seamen; men of business may transmit them with every bale of goods to the remote corners of the land and globe; and thus of people collect and stand round paying attention to the infinitely important truths of the gospel, truths by the prayer, and joining in the singing. Opposers call which it is the purpose of the God of heaven to make this confusion, but at many of those scenes employ-men "wise to salvation," like the diffusive light, may men that many of those scenes employ-men "wise to salvation," like the diffusive light, may be found for the mind. The work being be emitted from numberless sources and in every direction. All this may be done in the most inoffensive and unobtrusive way, with no magisterial authorityno claims of superior wisdom or goodness-and no alarm to human pride or frowardness. All this may be done too with no loss of time. "A Tract can be staff with a sharp nail in the end, intending therewith given away, and God's blessing asked upon it, in a Aside from the influence of those institutions which involve no expense at all, in no way can so much probable good be effected, at so little expense, not fall down. However, he became affected; which, as by the distribution of Tracts. A Tract which contains ten pages, can be published for a single cent! And when we recollect how long a single Tract may be preserved, by how many individuals and families struck down. When able to speak, he made a won- it may be read, and when read by them, to how many others it may be lent; it is difficult to conceive of a way in which more good can be accomplished by a very small amount of means. As an auxiliary to other

dium of communication in all parts of the missionary

means of doing good, the distribution of Tracts also holds a distinguished place. In how many sick cham-Pleasure, says Dr. Johnson, is seldom found where it is sought. Our brightest blazes of gladness are bers, in how many meetings of anxious inquiry, in how many circles of wealth and prosperity, of fashion, folly, ers which scatter their odors, from time to time, in the paths of life, grow up, without culture, from seeds what otherwise never would be told? The language of every Missionary Society, either Domestic or Foreign, is, "A missionary without a supply of Tracts is unprovided for his work. The press is the grand me-

Five things a Christian should especially labor after, viz. to be humble and thankfu!, watchful, prayer-

of opinion, that among all nations not accustomed to books, the distribution of small Tracts, written in an easy style, or of single Gospels, is much more likely to do good, than that of larger works. This opinion is strengthened by the experience and observation of every day." Nor are the preceding suggestions founded in mere theory, but warranted by facts. The amount of good already achieved by the distribution of Tracts is incalculable. Much has been done, in this and other countries, to afford the most satisfactory evidence of their beneficial effects. The most interesting accounts accumulate upon us from every quarter, where Tracts are circulated either in Christian or pagan lands, of their extended utility. It is impossible to recite them. Volumes might be profitably octo diffuse a knowledge of our Lord Jesus Christ as cupied with the most interesting narratives of this There is not a week in which we have not ago, the author of the little Tract, called The Dairyman's Daughter, is said to have received information that Tract. Of the labors of how many ministers of the Gospel can this be said, even though they have religion this little Tract is known to have occasioned. The Tract called The Swearer's Prayer, has been at least equally successful. More than twenty instances More than twenty instance publications. We are not ignorant of the alarming success with which Voltaire and his infidel associates, on the continent of Europe and elsewhere, proved the vulsions which have ever shaken the world. And we spirit, in those well directed efforts in the cause of Tracts, by which the continent began to be enlightened and reformed in the days of the Great Reformation.

No. 26.

But these laudable efforts, notwithstanding all they have achieved, have come short of the exigencies of the world, and have in no small degree failed of their object, through a divided and partial operation. It has long been a doubtful point, whether Christians of different denominations could unite their efforts beyond the single endeavor of distributing the Holy Scriptures "without note or comment." And yet the "body of Christ" is one. In all that pertains to the essential principles of Christianity, it cannot be otherwise than that there exists a union of affection and sentiment among all good men, by whatever name they may be called: and we are persuaded this harmony exists to a degree, beyond the anticipations not only of the more vigilant and cautious, but of the more indulgent and liberal. All good men receive the Holy Scriptures as containing a complete and entire system of divine truth, by whose unerring standard every opinion is to be tried and decided. So long as they love the Bible, they cannot be at war with one anoth-And so long as they believe the truths of the Bi-

do not mean by this to become the aboutors of that

modern liberality which discovers no difference be

tween the precious and the vile, and which consists in

it appears, that the authority of the Divine Legislator

a virtual indifference to al! religious opinio

extends to the understandings of men, as well as to their conduct, and that they have no more right to believe what is false, than to practise what is wrong. fears would melt away before the benignant influence of holy love. And we do mean to affirm, that were there a more scrupulous regard to the infallible judg-ment of God, and a less scrupulous regard to the fal-lible judgment of men; if the rivalship of denominaconstrained to bear the bonorable testimony, for brethren to dwell together in unity! character of the Tracts to be circulated. On this subject, the most full and liberal provision is made in constitution of the AMERICAN TRACT SOCIETY. The different denominations composing the Publishing Committee, come to their work with the solemn and honest stipulation, to be each the protector of his own and distribute such Tracts only, as shall inculcate those great doctrines in which they all harmonize. Man's native sinfulness-the purity and obligation of the law of God-the true and proper Divinity of our Lord Jesus Christ-the necessity and reality of his Spirit in the work of renovation-the free and full offers of the Gospel and the duty of men to accept itthe necessity of personal holiness--as well as an everlasting state of rewards and punishments beyond the grave :- these are doctrines dear to our hearts, and constitute the basis of our union. And who does not truths in which we agree. It is hoped that the Pub lishing Committee, agreeably to the suggestion of the esteemed President of the Society, in his first official address, will "ever bear in mind the high responsibility of their office; and always feel that, as the eternal destinies of souls may hang upon their deliberations and doings, no Tract should ever be issued from the of this Society, which does not contain, should it find its way where a Bible was never seen, nor the Gospel ever heard, enough of divine truth to guide the ignorant and the inquiring sinner into the

path of eternal life." If in any instance we should hesitate about the terms in which any truth should be expressed, we may always be relieved from our embarrassment by resorting to the terms of the Bible, and adopting the very language of the Spirit of all truth. The Committee cannot feel that this is a visionary enterprise. They nolonger regard it as a doubtful experiment. On the most matured view of all the difficulties they can apticipate, they are persuaded it is a practicable and high-born undertaking. The indications of Divine Providence have so manifestly led to it, that though they have all admitted some anxious speculations, dare not hesitate. It is with deep-felt gratitude and delight, that they have watched the superintend world." A missionary at Sumatra writes, "I am fully ence of the Holy Spirit over this novel and hopeful attempt; and already do they indulge the expectation, is great weight and influence in our design; and that under the same refreshing influence, the riches of though there may be difficulties, and even dangers in Who can tell, but the time is drawing near, when the different sections of the church of God on the earth, shall be "perfectly joined together in the same mind and the same judgment;" and that, withimbibe that amiable and conciliating temper, whose attractive influence shall allure them to concentrated efforts in every labor of love? Who can tell but the present is an instance of harmony and co-operation which will prepare the way for other and more important instances, when in unity of faith and unity of spirit, no benevolent enterprise shall fail through the discordancy of Christians; and when in every cause that demands prompt and extended co-operation, the friends of the Redeemer shall know how to combine men shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

"Thy watchimprovement and public utility are raising our dignity and glory in the view of future ages. And our happy religion, born of God, descended from here." their energies against the common foe? Who will not Lord shall bring again Zion."

Peculiar advantages, it appears to the Committee, will result from the formation of a great Institution, whose operations shall extend over our whole country, and as far as practicable, even beyond its limits.-The two-fold union of various local institutions and of Christians of different denominations, all applying their powers in a common direction, and uniting the concurrence and feeling of this free and enterprising nation, appears to be the only measure which can secure all the energy of operation that is needed. The world at large, the adjacent states of South America. the islands of the West Indies, and our own United States in particular, present a vast and inviting field for the exertions of a Society combining the efforts of the whole Christian community: Our own country contains a population of more than eleven millions, scattered over an extent of more than one million of square miles, every hour becoming a more numero and more reading population. Four millions of this population comust of children; and under the operation of the system of Common Schools which is adopted in many of the States, aided by the influence of Sabbath Schools established in all, how comparatively easy is it to extend the power of moral and religiou. instruction, through the medium of Tracts, to these flourishing nurseries of the Church and the State Should God lift his smile upon the Society, it will speak to the remotest corners of the globe. The purpose of its conductors is to publish Tracts in various langua ges, and to be heralds of divine mercy, not only to our wn population, not only to the provinces on our Northern and Southern frontier, but to Eastern and ty at Boston, and throughout most of the New England Western Asia, and the Southern Ocean. But how can this be accomplished without a more generous and undivided impulse? Every new institution also of such character exerts a happy influence on our national union, and is a new accession of the best and strongest affections of the human heart, gathered from the emotest parts of the land, "to lengthen the cords and strengthen the stakes" that bind together the body polso that while public opinion maintains its existing ascendancy, every new accession of diffusive benevolence will render it more and more difficult for the spirit of faction or usurpation to sever this cemented country. And so long as public opinion maintains its existing supremacy, who does not feel the immense political liberties by the most unconfined diffusion of the lights of science and religion throughout a community whose political existence depends on the intelligence, and more especially on the integrity of the We might add to these considerations, that should approved Tracts be supplied to the nation, from one general establishment, one set of stereotype plates, one set of engravings, one Board of managers and officers, and one centre of transportation, the econosuch a measure in all the expenditures and labors of the Society, must be a powerful argument in favor of the union. Tracts are now exceedingly cheap, but the Committee are greatly deceived if the formation of the AMERICAN TRACT SOCIETY does not render them cheaper than they now are, and if the Parent Depository is not able to supply the country at a lower rate than they can be supplied by the local Societies. And why should the establishment of a General Institution diminish the zeal of the local Societies? Are they not all moving forward from the desire of doing good, and under the paramount impulse to what is best? Has the National Pills of zeal of the local Bible Societies? blessing on the AMERICAN TRACT SOCIETY, the Comport. mittee have little doubt that a course will be pursued which, by augmenting the zeaf of the whole, will augment the zeal of the parts; which, while it shall s cure the confidence, will concentrate the unabated and increased efforts of the nation; and which, while it iavigorates the heart, will pour its life blood with accelerated force through every artery and vein.

The city of New York, eminently distinguished by its natural and local advantages, its accumulating population, and its increasing commercia prosperity nd influence, seems destined, in the wisdom of Divine Providence, to become the centre of these extended operations. If the signs of the limes call for a National Institution, where might we look for the seat of its operations, unless where there are greater facilities of ingress and egress, and more extended, constant, and direct communications with foreign ports, and every part of our interior, than are to be found in any other locality in the nation? When the canals which are now in progress shall be completed, there will be a Committee of the Auxiliary, to be appropriated either direct inland water communication between this port and every village of note in the extended country to the west of the Allegany Mountains. Already onethe west of the language goods brought into the tracts; or in aid of the funds of the parent society, or United States are entered at this port, and here put of the cause of tracts in such other way as the comup for merchants in every part of the Union. Mer- mittee shall judge most useful. hants assemble here, and opportunities are constantly presented for sending Tracts at a very small ex- on the first Monday in pease, and very frequently at no expense at all, to the remotest parts of the land, and of engaging the together shall constitute an executive committee to proper persons to use their influence in distributing them. And it is hoped that the increasing and them. And it is hoped that the increasing and well
directed zeal in benevolent institutions which has been of the society and of the Executive Comm especially the interest which has recently been awak- port. ened in the Tract cause, afferds the community some plulge of persevering exertion in this responsible work, ch will be effectually redeemed. We are sensible toward us, and that they have a right to expect that every man engaged in this important business will do

The formation of the AMERICAN TRACT SOCIETY scriptions, obtain and deliver the tracts, and st therefore in the city of New York we cannot but hope tend the depository, should one be established. is an event which will be regarded with interest by all the friends of our common Lord. This union forms a the auspices under which it has been consummated, practicable measures for increasing the efficiency and sands, declaring in the most solemn manner, that "if are certainly of bright augury.' We respectfully solicit the favor of the Christian community, not for our own sakes, but his who fedied for us and rose again." own sakes, but his who "died for us and rose again." existence, and to communities where Auxiliary Asso- in obtaining and collecting subscriptions and distribuciations may be formed-to wealthy individuals whom ting the tracts. They shall encourage the circula-God has made the stewards and almoners of his bounty—to benevolent males and females, we would affec-tionately and urgently say, Coinc and help us. The adjacent, the constituting of life members or Direc-alt you, if you attempt to commit murder? It seems ch we are engaged, though among be carried forward without harmony of design, and untired perseverance and zeal. And "it is good to be zealously affected in a good thing." We feel justi- and all other intelligence which may be calculated to fied in soliciting for the object we pursue, your fixed promote the cause of tracts. and steady attention, your strong and ardent affections, your hearty and vigorous co-operation. There ecutive Committee shall be opened by prayer.

under the same refreshing influence, the riches of harvest will correspond with the splendor of this our way, we cherish sanguine expectations of the Divine favor and blessing.

We live, fellow citizens, at an eventful period of the world. The purposes of God's mercy appear to be rapidly unfolding, and rapidly and surely advancing toward their final issue. New scenes are already opening upon the world and upon the church; and out either embracing or propagating error, or sup-pressing the trath, and without withholding their cen-sure from all who believe "another Gospel," they shall the "enterprise to be achieved is the conversion of the world to its redeeming God and King." In this vast and arduous enterprise, no portion of mankind are bound to feel a deeper interest than the people of these United States. The state of our country is one of unparalleled prosperity. At peace among ourselves and with all nations, our population is becoming "as the sand which is by the sea in multitude." Our industry and wealth are giving this favored people a high eleva tion in the catalogue of nations. The light of science and the arts is diffusing its influence through every part of our growing republic. Our plans of internal

> forming here a people for his praise. The Committee indulge the hope, that great multitudes in this happy portion of the globe will enrol their names among the atrens of this Institution and the benefactors of man and. They know that the enterprise in which they are engaged, is one which cannot prosper unless the God of all the earth control and prosper it. They earnestly solicit an interest in your prayers as well a benefactions. To them it is a delightful thought that the cause is God's, and dependent absolutely on " Not by might, nor by power, but by my Spirit. with the Lord of Hosts." This is their motto, cannot hope too much from God. In the name of God alone they begin and go forward; confiding always in that Divine guidance and favor, which in all their toil shall be invoked by prayer, and in all their success

be honored with thanksgiving. Signed, in behalf of the Executive Committee of the

American Tract Society.

JAMES MILNOR. GARDINER SPRING. JOHN KNOX, JUSTIN EDWARDS, CHAS. G. SOMERS, JOHN SUMMERFIELD, New York, June, 1825.

Notices .- It is expected that the Society will issue its first Tract in a few days .- The American Tract Magazine will hereafter be issued in New York. Sub scribers and Auxiliaries of the American Tract Socie-States, will receive their numbers, as heretofore, from Boston,-No funds contributed from without the city of New York, will be appropriated to the erection of the Society's hor se, unless by special request.-Twenty dollars constitutes a life member; fifty dollars,

The correspondence of the Society, remittances of donations, and contributions and communications for the American Tract Magazine, should be addressed (till the completion of the Society's house) to Mr illiam A. Hallock, Corresponding Secretary of the American Tract Society, No. 3, Cedar street, New

Communications for the Treasurer, Mr. Moses Alimportance of moulding it by a moral and religious in-fluence, and of securing and augmenting our civil and the Society, should be addressed as above, to No. 3, Cedar street, New York.

> The following plan of an Auxiliary, subject to such odifications as circumstances may require, is recommended for adoption. Societies consisting wholly of and of the Holy Ghost: teaching them to observe all females, can prefix the word "Female" to the title of things whatsoever I have commanded you. And, lo the society; and it is hoped that many females will become valuable Assistants of the Agent, when the business of the Executive Committee is referred wholly to gentiemen. It may be thought expedient, in some places to reduce the sum constituting membership to twenty-five cents annually; and in large towns to increase it to one or two dollars.

In making remittances to the parent institution, the state in which it is located, the officers, and the sum Has the National Bible Society diminished the taken whether the donation is July acknowledged in With the divine the American Tract Magazine and the Annual Re-

iliary Tract Society of circulation of religious tracts, and to aid the American Tract Society, instituted at New York in 1825. United States, and of other countries.

Art. 2. Each subscriber of one cent a week, or fifv cents a year, shall be a member.

Art. 3. Members of the society shall be entitled to ceive tracts, at reduced prices, to the amount of one half of their subscriptions. One fourth part of the annual receipts of the society (deducting the necessary incidental expenses,) shall be transmitted to the Preasurer of the parent institution. The remainder of the funds shall be at the disposal of the Executive in procuring tracts to be distributed among the memers of the society, or gratuitously among the destitute, or in establishing a Depository for the sale of tracts; or in aid of the funds of the parent society, or

Art. 4. The society shall hold its annual meeting when a Presiconduct the business of the society.

Art. 5. The Secretary shall record the proceedings manifested by our citizens for a few past years, and duct the correspondence, and prepare the Annual Re-

Art. 6. The Treasurer, who shall at every quarterly meeting of the Executive Committee report the state of the funds, shall be the Agent of the society; that the eyes of good men in the country are directed and with such assistance as the Executive Committee may provide, shall, as far as practicable, give to all n the sphere of the society's operations an opportunity to become members, shall collect the subscriptions, obtain and deliver the tracts, and superin-

> Art. 7. The Executive Committee shall meet for business quarterly from the day of the annual meetextending the usefulness of the society and the parent tion of the American Tract Magazine and Christian cious mantle over the crime. Is it necessary?

Art. 8. All meetings of the society and of the Ex-

" ON EARTH PEACE-GOOD WILL TOWARDS MEN."



WEDNESDAY, JUNE 29, 1825.

At the recent session of the New England Conference of the Methodist Episcopal Church, 17 young en were admitted to the ministry on trial,-2 were e-admitted-3 were located-5 were ordained elders and 16 were ordained deacons. The increase of nembers the past year amounted to nearly one thouand. The Conference will hold its next session at Wilbraham, Masssachusetts, commencing June 7,

In justice to the Secretary of the Conference, we ught to state that the list of appointments was prepared by him, in season for our last paper, but was un-World, has already exerted its efficient power in ortunately mislaid by another person before it reached the hands of the editor. We are sorry to add, it has form it? The intimate union of your body will enable not yet come to light.

#### FOURTH OF JULY.

We are happy to say that this interesting anniverary is to be celebrated in many parts of our country in a religious manner. On Monday next, (July 4th,) there is to be a public meeting at Park Street Church in this city, at 3 o'clock, P. M. The exercises are to consist in prayers, by clergymen of different denominaions; sacred music, adapted to the occasion; and an Address in behalf of Africa, by Mr. J. Tono, of Anlover: after which a contribution will be taken to aid the American Colonization Society. As the pious can all unite their prayers and their charities in a cause so philanthropic, we hope and trust that all denominations of Christians will attend. It will be remembered that this society has a flourishing colony at Liberia, Africa, in which are two interesting churches, Methodist and a Baptist, in whose prosperity all nust feel a deep interest.

ADDRESS OF THE HON. SETH SPRAGUE, At the late anniversary of the New England Conference Missionary Society.

BRETBREN OF THE MISSIONARY SOCIETY,

You having done me the honor to place me in the chair, to preside over your deliberations this evening, permit me to congratulate you on the return of this anniversary—that we have this opportunity of assembling tegether, of uniting in prayer, praise, and thanksgving to God, and of hearing the Report of your Board of Managers, which is truly "glad tidings of great joy." It is glad tidings to Christians, to hear of the success of the Missionaries of the cross, the spreading of the gospel of Christ, and the increase of his kingdom. Our blessed Lord and Master has left us a perfect example to follow, and many commands to obey-one of which is, to "preach the gospel to every creature." After his resurrection from the dead. he appeared to his disciples, and spake unto them, saying, "All power is given unto me in neaven and in earth: go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son. I am with you alway, even unto the end of the world." fied and risen Saviour. They declared to Jew and Gentile, that Jesus was the Christ, the promised Mes-siah; and that whosever believed in him should not perish, but have everlasting life. They were faithful anto death, and have now received a crown of glory. Since the apostles fell asleep, the command of our blessed Saviour to his disciples, to go into all the world name of the Auxiliary, and of the town, county and much neglected. But by the grace of God, Christians state in which it is located, the officers, and the sum are now waking up to a sense of duty in this respect. intended as a donation to the parent society, should be. My friends, I trust that you clearly discern the signs carefully specified in writing; and notice should be of the times—the dawn of the latter day glory, spoken taken whether the donation is July acknowledged in to know that Christians, of almost every sect and denomination, are uniting to send the written word of God to every nation, tongue and people under heaven; CONSTITUTION OF AN AUXILIARY TRACT SOCI- that every where a missionary spirit prevails; that, ns, rich and poor are willing to con-Article 1. This society shall be called "The Aux- tribute to send forth missionaries to preach the gospel ;" the object of to the poor and ignorant; and that Missionaries are which shall be to promote the interests of evangelical willing, even at the risk of their lives, to preach the religion and sound morality in this vicinity, by the gospel to heathen and savage nations.

I have not the honor to be a preacher of the glorious gospel of the Lord Jesus Christ. But I feel that in extending its operations in destitute parts of the I have a duty to perform. Yes, my friends, we may each one of us do something in this great and glorious cause-of spreading the gospel of Christ-of destroy ing the works of darkness-and building up Christ's kingdom on the earth. Then let each one of us endeavor to stand in our lot and place-that place assigned us by Providence, and work for God. reverend Ministers of the Lord Jesus Christ-ye highly favored of Heaven, remember wherein your great strength lieth. Your divine Lord and Master has all power in heaven and on earth; and he has said, "Lo! I am with you always, even unto the end of the world"—" Be ye faithful unto death, and I will give you a crown of life." Yes, my friends, devils may rage, infidels may scoff, and unbelievers may oppose; but the gospel shall spread, the kingdo Christ shall advance and increase, until every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. O Lord, hasten the happy time.

FEOMMUNICATED.

To the Rev. Bishops, Elders and Ministers of the Methodist Episcopal Church, in the New England Conference.

REVEREND AND BELOVED, Will you be pleased to permit me, most respectfuly, to address you, on the means necessary, in my mble opinion, to prevent that increasing, and horrid sin of Duelling. We need not adduce a single argument to prove, that it is murder : nor can we doubt. but that you are disposed to do all that you can, to neath them by our pride, extravagance, and profliga-prevent it. The only inquiry will be, what to do. If you preach, the duellist does not come to hear you. If you publish, he buys not your books. Has he no tender point, in which he may be made to feel? He salvation; but let the minister and private member has-his honor. He fights for honor; and ambition is new era in the history of the American churches, and ing, and oftener if necessary. They shall take all his ruling passion. If he could hear the voice of thouyou will fight after this time, we will not vote for you;" he would pause, and forbear. The history of duelling, as given in the New Edinburgh Encyclopedia, and To Ministers and Churches-to Societies already in is intended to operate, to be Assistants of the Agent, many other authors, shows plainly, that the civil law cannot prevent; nay, it can hardly be said to restrain this practice; because a false honor throws its spealt you, if you attempt to commit murder? It seems tors of the parent institution; and shall communicate to be necessary, because no other human means can the most noiseless, may be ranked among the most to its Corresponding Secretary a notice of the forma-noble exploits of the age in which we live. It cannot tion of this society, and of the constitution adopted, a tion of this society, and of the constitution adopted, a to be rulers. Even if they have heartily repented of list of the officers annually elected, such instances of the sin, (the Searcher of hearts is the only one that the usefulness of tracts as come to their knowledge, can know it.) their example would still press upon the public morals, with fatal uffect. [I have no retrospec tive view in making these remarks. ] Can we doubt, but that there will always be men in society, sufficient

time; because there is no election pending, on which it can be suspected of a design to have an influence; it can be suspected of a design to have an influence; and New England may, perhaps, be claimed as the proper place to begin it; because, we humbly conceive, it may claim the honor of being at least as free from duelling, as any other section of our nation; although it has not wholly escaped that purple stain. It though it has not wholly escaped that purple stain. It is matter; beis proper for religious men to act in this matter; be-cause they are, as a body, more apt to keep their promatter; bemises, than civil communities are. Experience abundantly proves this point. It is entirely in character for religious communities to associate their efforts, for the prevention of vice: and as a line of conduct, conknown the nature, extent, and influence of the design sistent with our professed principles, is honorable, the writer conceives, that it will, at least, not be dishonorable, to attempt it. This cannot be called a party measure; for it is unhappily the case, that men of all parties have fought duels, and may be expected to do so again.

If the aforesaid observations are true, where is the

line of duty? On this point I feel it my duty to be very brief; because you are the men, from whom it becomes us to learn the moral duties: and may the "Father of lights" mercifully guide you in teaching, and the people in hearing, his will from your lips. not hold up some encouragements to peryou to act with great effect. The vast extent of your order, in our land, will insure respect to any resol tions which you may pass. The rapid increase, with which it hath pleased the Ruler of all things to bless you, will increase the weight of influence w esolutions may at first possess: and it will hardly be doubted, but that the other orders of Christians will gladly co-operate with you, if you should think proper o take this, or some other better means, to prevent

Reverend Fathers in Christ; suffer an appeal to your own hearts. Have they not been pained, when on have read of the many murders committed in our and by duelling? Have you not reason to fear, that as ambition prompts this crime; and as the path of ambition is open to the lowest in society, from his grade, to the highest offices, that duelling will extend in this nation more than in any other? Are not the eople the real civil sovereign here, and your order arge proportion of that people; and will you not inrpose your reto to the sin? Public opinion is the great corrector of vice, even in a civil point of view and the ministers of the gospel the most influentia class of men in giving it a proper direction.

The writer relies simply on the justness of these re marks for their success; and having no personal honor to seek or expect in making them, he sion to leave this anonymous; assuring you, at the same time, that he is not averse, by the fear of cenare, from being known as the opponent of duelling. May 28, 1825.

FOR ZION'S HERALD.

ent missionary societies, and their respective results, placed before us. And how cheering must he friends of Zion generally, that through the " foolshness of preaching," God is converting the heather from their lying vanities, to worship Him in spirit and in truth. And who that is capable of estimating divine revelation, from the blessed effects it has produced upon his own understanding, will, and affections not be ready to make every physical and intellectual exertion requisite, to convey it to the millions who have not as yet felt its enlightening and sanctifying influences. The exertions of such, I am persuadd, will be perfectly in unison with their sentiments. They will not make an ostentations display of their unificence in overturning the altars of heathenism and devoting the objects of false adoration to destruc tion, while they allow the most insignificant and worthless objects to rival Jehovah in their estimation and affections; but while they pity the heathen, and make commendable exertion for their salvation, they will carefully avoid worshipping or reposing confidence in any thing but God. The customs, fashions, and general deportment of a community who profess to the salvation of the heathen at heart, ought to be such as to make a favorable impression in regard to Christianity, upon the mind of the heathen, should they, sustaining their heathen character, be introduced among them. But if, instead of sending missionaries Bibles, and tracts, to convert the heathen, we should transport some of the worshippers of Juggernaut and the Ganges to the United States, that they might be cured of their idolatry, have we not reason to suspect they would soon be confirmed more than ever in their belief of heathenism, and brand those, who affect to pity the ignorant and degraded condition of the heathen, as varnished hypocrites? Would not the pagan, and living, which marks the professor of the religion of Jesus, as well as the non-professor; the minister of the sanctuary, as well as the private member of the church, suspect he was to be converted from had to worse, and thus eagerly fly back to his heathen altar for protection? How can we evince our prayers for the salvation of the heathen to be sincere, or expect that our other efforts for this purpose will prove successful, while so great want of congruity is apparent between our pretensions and practices! Does the humble missionary with his Bible present to the heathen a fair specimen of the religious community whence While he prays, do they not too generally think they may dispense with it? Do not their superfluities and extravagance say, If our missionary is but circumspect, humble, and self-denying, it will answer every purpose for us? With what countenance can he pity and make so much exertion for the salvation of the millions who are literally bowing to dumb idols, who is the vilest slave and the most unreserved devotee to the passions, prejudices, debasing customs, and ungodly ways of the world? Where the sincerity of that man, though a professed minister of Jesus, who through zeal for the salvation of the heathen, can extend to them the Bible at the expense of the smallest and last pittance that even a child may bestow, while many poor souls within but a few miles of him are suffered to remain for months, and perhaps years, without a sermon, Bible, or prayer! Though charity ought not to continue exclusively at home, yet it should for once commence here. I am a friend to the missionary cause; nor could I otherwise prove myself a lover of human kind; nevertheless, I delight to witness uniformity and consistency in this case. While we profess to be engaged in the benevolent and praise-worthy work of bringing the heathen to a know-

Movements among the Jews .- We are informed by gentleman from Charleston, S. C. that a large number of Jews in that city presented a petition to the carpenter, recently from New Hampshire, on We Appropries some months since synagogue some months since, requesting that certain nesday last, fell from a building in Broad Street, alterations might be made in their mode of worship. was so severely injured by the fall, that he survi to rule us, whose hands are not stained with blood? This petition was not granted: in consequence of the accident but a few minutes.

ledge of the true God, let us not sink ourselves be-

ongues, and by periodical schedules of the benefac-

tions appropriated for their moral cultivation and

more self-denial, and retreuch some of the superflui-

ties of life, that they may convert their heathen neigh-

hope of success, proceed to evangelize the world.

The foregoing observations are not intended to para-

that it is equally important to associate with this wor.

which it is so desirable the heathen should arrive

bors and ourselves into that state of moral feeling, to

It is thought to be proper to attempt this at this present, which a secession was made from the Jewish synthesis and the constitution of a second the constitution of which a secession was made from the Jewish vynagouge, and the constitution of a new Jewish Society
adopted. It does not appear from this instrument,
that they have relinquished the principles of Juda
ism; but the contrary. Yet the spirit of free inquiry, which is indicated by such a step, betokens good.
One of the changes which they contemplate, is the services .- Rec. & Tel.

> known the nature, extent, and influence of the do-trines and practices which prevail among the Roma Catholics in Ireland; to compare such soctrines and practices with the written word of God; and to assist forwarding public and private discussion on the differences between the Roman Cathelic and Protes tant Churches, particularly on the right of the laity to the unrestricted reading of the Holy Scriptures. The Society is likewise to combine with these its peculiar objects, the dissemination of the great and fundamental doctrines and duties of Christianity; and to endeavor, by exciting and encouraging the friends of true religion, to aid in hastening on the spiritual reformation of Ireland. It is conducted by a committee of 21

AN ABANDONED WOMAN REFORMED BY A TRACT The following anecdote was related by the late lamented Mr. Summerfield to a friend who visited his during his last illness:

As a distinguished Wesleyan clergyman was walking through the streets of London, he was met by ma abandoned female, who rudely seized him by the arm. In a grave and solemn tone he said to her, "The eve of God is upon us," and presented her a Tract. Sh returned to her abode, and read it again and again, became deeply anxious on account of her sins, and for a long time sought in vain for some one to tell her the way of pardon and salvation. At length, on enterin a place of public worship, she heard the deep and so emn tones from the clergy man from whom she recen ed the Tract, gained access to him after the service. and told him what had happened. He conven faithfully with her, and she soon became a devote Christian. Not a long time had elapsed before the was taken ill, and removed to the Hospital, where the lost almost entirely the use of her limbs. Her mind however, was unimpaired, and she betook hereli to the study of the Bible, and to all the means of knowledge within her reach. She at length fearned to with by using a pen with her mouth. In this way in wrote several poems, for which a handsome premiu was awarded her; and afterwards acquired the and painting by using the brush in the same manner and was compelled to use the pen. And in these two me she contrived not only to contribute towards her an support, but to give donations of considerable among to various charitable institutions to which she way deutly and undeviatingly attached .- New York ( We have recently had the operations of the differ-

## REV. MR. SUMMERFIELD.

The Rev. Mr. Summerfield having been waited n a few days before his death, by the Chairman the Committee appointed to prepare the address the Executive committee of the American Tre society, inserted in the preceding columns, expressed his carnest desire that his name should appear with those of his brethren in the ministry, as an evidence of the deep interest be felt in the prosperity of the

At a meeting a few days after his decease, the Es ecutive Committee resolved upanimously to enter

on their minutes the following record :-The committee having, since their last meeting, be called to mourn over the severe loss to which it is been the will of God to subject this infant instituted in the demise of one of its ablest founders and friend the Rev. John Summerfield, of the Methodist Force all Church, deem it their day to place on recon smong their earliest transactions, a notice of this affecting event. While they forbear in the slighter manner to murmur at the inscrutable dispensation an all-wise Providence, they cannot withhold the pression of their grief at the loss of so much unfeigne piety, active zeal, Christian liberality, splende take d warm devotion to the particular object of this & ciety, as characterised their deceased associate at With the respected religious community which he was attached, with his immediate relative and friends, and with the many useful institute with which he was connected, the Committee since minds the pleasing recollection of so grateful a circu stance as that of which they are assured, that amo the last aspirations of a saint, now as we trust in bosom of his Saviour and his God, this institution so affectionately remembered, and his kindest wis left for its prosperity and success.—1b.

#### AFFLICTIVE PROVIDENCE. WE KNOW NOT WHAT A DAY OR AN HOUR MAY BRING POR

Clinton, Me. June 21, 1825

-A most melancholy circumsta occurred in this town yesterday, peculiarly calcul to remind us of the shortness and uncertainty of and of the importance of living in constant reads to meet the king of terrors.—Mr. Thomas Brown Clinton, a respectable farmer, being engaged in bi ing a house, went yesterday morning to the Ken bec river, about two miles distant, for the purpos making brick for the chimney of his house. accompanied by his two oldest sons, Simon Br and Orin Brown; the former 18, the latter 15 of age. After taking some refreshment at noon father retired for a little rest; and on awaking, a short repose, he eagerly inquired, "Where are boys?" When, distressing to relate, it was qu ascertained that they were in the bottom of the Yes, both of them in the bottom of the river, irrect erably drowned. Their bodies were soon taken in the water, and means used to reanimate the vital s -but all in vain. They were then conveyed to the neral sermon to a large and solemn congregation, then followed them to their grave. Oh! what has day or an bour brought forth! Yesterday, at post they were in the full bloom of health; now they s together in the cold and silent grave. emn warning is this to all, and especially to yo people, to be also ready. And what a solemn ca parents, to be faithful in the discharge of their duty their children, while they are yet the subjects of a struction and prayer. Having been instrumental launching them upon the boundless ocean of existent who are in easy and independent circumstances, we how strong the obligation to use our best endeavor conduct them into the port of endless rest. And har fearful the consequences, and tremendous the respensibility, in case of neglect. The afflicted, and I am bors, and then will they with greater confidence and add Christian parents, for such I trust they have bet for years, appear to bear up under the dreadful strol lyse any of the generous exertions made in this day of with becoming fortitude. And it is worthy of remain religious enterprise to restore the heathen to Christ, that this is the second time they have been called as his possession; but to remind the friends of Zion, commit two children at once to the same grave. By giving this a place in the Herald, it is to be thy object, corresponding efforts to bring our neighed that some, at least, of its numerous readers, m

> Wishing you success in your arduous and useful bors, I remain yours, affectionately,

he benefited.

PHILIP MUNGER.

INDIAN F behalf of the A ered by an Indian you School at Cornwall, at "I am aware that ar this country is hable t oke the displeasure bristians. But perhap forest, may be allowed nce than a person unde have been an eye-witne tion, and have felt the i the importation of foreign ssings attending civi the exclusive right of so re been treated as tho of man, and n was created after the im: "An inhabitant of a with the feelings and pre the mode of conduct add

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dom, when all Eur rights of conscience, we ss of the new world. es of Smithfield, which Ridley, and Latimer, to on the rock of Plymouth stead of offering these is our tutelary deities, we tunes and relieved the Philip, of Mount Hope, iminate death, aga nturned the shrill me truments of tortu attempted to reduce you true to your interests, te tle, who have never her meh endeavored to nonwealth, of all th of Mexico to Hudson's rtive, our tribes stor When your fathers can en were small and w ditions are reversed utgrown all fear of for on dreads your rising Earope regard you wi ets and armies put t the world the approach ons, the choicest prod rour national approbat

your arts and your arm You may now the intrigues of transat inal proprietors of these weak and powerless. like the morning dew. departure of those ch ad whose smile diffuse the whole western con driven towards the se ments, our morals, eve You have brought the to us before your arriv: you have extracted from inhabit. Our friends: dered in cold blood by their property seized as ly awake the rage of which would desolate dwellings into stalls of

"You have become

ings we solicit recomp turn these lands on wh outvie eastern magnifi leem those souls you ! tening to perdition. nanifold calamities v we do ask the Bible ough the atonemen do ask of you a partic thich will insure to o We ask of you thos while you bestow the your nation, and satis ude and Christian be

The following petit the Catawba tribe of South Carolina Legis " To the

"I am one of the lis tinguished race—our tions. I am one of the the field, when the to fought against the 1 have disappeared ne, the British took n hing by their defeat. nce-the deer are God ordained me for e shade-but the st my feet fail in the chi our liberty is now outh, I bled in battle -let not my heart, in your commiseratio (Signed) SUPPORT OF

It is stated in the lams, on the morni abhath School Union bollars, to the Dord of the city, to aid in f upils of the Sabbath intions that Mai. G labbath School of St. ty dollars annually. hools in this city ar rably since the annu om 50 average atte In connexion with at His Excellency patributed Ten Doll ampshire Sabbath S self a life member of ly person who has H. Repository.

Extract of a letter to der, dated Bloomfie " Dear Sir,-A mo this region. The Sp them into the Rede work commenced in through the goodness ny towns and congre INDIAN ELOQUENCE.

A Plea in behalf of the Aborigines of America, delivered by an Indian youth of the Foreign Missio School at Cornwall, at the late Exhibition.

I am aware that an advocate for the aborigin of this country is liable to censure, and may perhap wovoke the displeasure of many who call themselves christians. But perhaps I, who am an inhabitant of the forest, may be allowed greater freedom of utter-ance than a person under different circumstances. have been an eye-witness to their moral degrada tion, and have falt the injuries they have sustained from the white people. They have been injured by he importation of foreign vices without partaking the desings attending civilization. Though possessing the exclusive right of soil of all North America, they have been treated as though they were aliens from the family of man, and not the descendants of him who ras created after the image of God.

An inhabitant of another world, unacquainted mode of conduct adopted by the white people towards the children of the forest, conclude that they here related only to the beasts they hunt. That these dians have souls may be proved both from analogy and from revelation. That these souls need the blessings of Christianity to insure their future happiness, is certain as their immortality. That these Indians we vast claims upon the citizens of the United States, equally certain. They owe them a debt of grati-de which they are unable fully to discharge. When fathers crossed the Atlantic in pursuit of religious dom, when all Europe was armed against the ights of conscience, we welcomed them to all the hap-iness of the new world. When they fled from the es of Smithfield, which sent the souls of Cranmer, Ridley, and Latimer, to heaven; when we saw them ock of Plymouth in a state of starvation, in tead of offering these hundred exiles as a hecatomb to our tutelary deities, we commiserated their misfor-tunes and relieved their necessities. When king Philip, of Mount Hope, raised the war-hoop of indisinate death, against all white intruders; Indians sturned the shrill note of slaughter, and seized the inruments of torture to the confusion of your enemies. When France and England, at different times, have with every prospect of success, and the habits of the empted to reduce you to vassalage, you have ever and a phalanx of Indian warriors who have been to your interests, terrible as blood-hounds in batmseh endeavored to form a coalition against this Mexico to Hudson's Bay, his efforts were nearly ortive, our tribes stood as ramparts to your safety. hen your fathers came across the great waters, you when were small and we were mighty. But now our conditions are reversed: You are mighty. You have suffrown all fear of foreign thraldom. The British on dreads your rising power, and all the cabinets of rope regard you with awe and veneration. Your ets and armies put tyranny in dread, and insure to world the approaching death of despotism. Dis-at countries, while they bestow on your enterprising ns, the choicest productions of tropic climes, court our national approbation. Your rise has been rapid, ranscends every precedent.

You have become a mighty people. The glory of ent. You may now defy domestic factions, and all intrigues of transatlantic influence, while the origal proprietors of these hills and valleys have become eak and powerless. Our numbers have vanished ce the morning dew. Our council fires mourn the eparture of those chieftains whose frown was death, er. Mr. Pillsbury, is rendered a source of profit to the ad whose smile diffused life and animation through state, to us before your arrival. The means of destruction ou have extracted from plants of the torrid zone, and have extracted it with Indians for the lands you now whalt. Our friends and relations have been murered in cold blood by individuals of the whites, and eir property seized as a spoil. Resistance would onawake the rage of armies of civilized barbarians, rhich would de solate our villages, and convert our wellings into stalls of death!

Under all these accumulated wrongs and sufferngs we solicit recompense. We ask you not to rearn these lands on which your cities are built, which e to perdition. fold calamities you have brought upon us. But we do ask the Bible and the blessings of salvation, brough the atonement of our common Saviour. do ask of you a participation in these richest of gifts, which will insure to our nations a blessed immortality. We ask of you those invaluable blessings, which, while you bestow them, will reflect immortal lustre on your nation, and satisfy the demand of justice, gratiand Christian benevolence."

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The following petition from Peter Harris, one of the Catawba tribe of Indians, was presented in the South Carolina Legislature :-

" To the Council of South Carolina .-"I am one of the lingering embers of an almost exoguished race—our graves will soon be our habita-ous. I am one of the few stalks that still remain in field, when the tempest of the revolution is past. fought against the British for your sake—the Brish have disappeared, and you are free: yet, from the British took nothing-nor have I gained any g by their defeat. I pursue the deer for my sub--the deer are disappearing and I must starvé. God ordained me for the forest, and my habitation is shade—but the strength of my arm decays, and feet fail in the chase. The hand which fought for or liberty is now open for your relief. In my let not my heart, in my old age, bleed for the want our commiseration.

PETER HARRIS."

SUPPORT OF SABBATH SCHOOLS.

It is stated in the Columbian Star, that President ns, on the morning after the last meeting of the bath School Union in the city of Washington, sent, ough the hands of Rev. Mr. Baker, twenty-five lars, to the Dorcas Society in the western part the city, to aid in furnishing clothes to the indigent pils of the Sabbath Schools. The same article also ions that Mai. Gen. Brown has subscribed to the oath School of St. John's Church, the sum of twenlollars annually. And it is added, "The Sabbath ools in this city are known to have revived considbly since the annual meeting. One has increased m 50 average attendants to 150."

connexion with the above facts, we would remark t His Excellency Governor Morril, of this state, buted Ten Dollars at the formation of the New hire Sabbath School Union, to constitute himfa life member of this institution; and that he is the person who has contributed thus liberally .- N. I. Repository.

REVIVALS.

Extract of a letter to the Editor of the Western Recorder, dated Bloomfield, New Jersey, June 3tl, 1825. Dear Sir,-A most important work is going on in his region. The Spirit of God is moving among us, a solemn manner, subduing sinners, and bringing hem into the Redeemer's kingdom. This blessed york commenced in Newark, sometime last fall; and through the goodbase of God. towns and congregations.

"God has displayed his saving power and love by FURTHER SUCCESS OF THE BRITISH AT convicting and converting several noted Infidels and RANGOON. Deists. Prayer meetings are crowded and entirely free from confusion; young converts pray much; and the whole of this interesting work, exhibits the clearest evidence of its divine nature.

"On the next Lord's day, many of my youthful riends, will, for the first time, sit at their Saviour's O may their minds be unclouded, their souls refreshed, and their sanctified hearts enkindled with ivine love."

Revivals in the Western Reserve, Ohio .- By letters from a Missionary laboring in this new country, published in the Connecticut Observer, information is communicated of a most pleasing attention to religion. In the towns of Kingsville, Mouroe, Salem, Jefferson, been apparent. In the last, it is said not a prayerless family is to be found; and that the revival has hopefully called all the heads of families into the kingdom th the feelings and prejudices of this, would, from of Christ. Amongst the people where this Missionary more particularly labors, a great refreshing has been experienced. In the bounds of his society, are about 80 families, between 70 and 80 are believed to have become subjects of grace since the first of March. The church, which nine years since contained only 20 members, now contains 131.

> Seaman's Meeting .- A meeting for the particular benefit of mariners has been established in this town. It is held in the half of Messrs. Bent and Crams, commencing at half past five on every Sabbath afternoon. The preaching is supplied gratuitously, by the members of the Senior Class in the Theological Seminary. Bangor Gaz.

#### GENERAL MISCELLANY.

From Halifax papers .- We have received Halifax papers to the 17th inst. They do not furnish any ews from Europe. One of the papers presents some remarks upon the prosperous condition of the province. The projects for improvement in trade, manufactures and agriculture, it is stated, are advancing population are materially reformed. Mr. Hall has ompleted his survey of the Shubenacadie, or river of Acadie, and is now engaged in sketching a plan and le, who have never hesitated to wield the tome hawk making an estimate of the proposed canal, the expense and bathe it in the heads of your enemies. When Temerly estimated. Lieut. General Sir W. Lumley, nonwealth, of all the Indian nations from the Gulf Governor of Bermuda, had arrived at Halifax, from Bermuda, and after a residence there of about a month was to proceed to England. The Free Press of the 14th, notices the delay of the Eastern mail, occasioned by a remarkable accident. At a quarter past 9 o'clock in the evening, the postman was passing Chiganoise bridge, when his horse was struck by lightning, and with bimself and mails, precipitated into the river, twenty-four feet, and he was delayed several hours before he could procure another horse, to proceed on his

Honorable Restitution .- The Baltimore Federal Gazette gives a list of five vessels with their cargoes, belonging to the United States, illegally captured by Venezulean privateers, for which principal and internr arts and your arms shine as the sun in the firma- est have been allowed by the Colombian government, and funds appropriated in this country for their pay-

New Hampshire State Prison .- This establishment under the excellent management of the present keep-By the last report of the keeper, as exhibited While we have been to the Legislature, we perceive that the profits arising he whole western continent. While we have have he whole western continent. While we have have he whole western continent. While we have have have he works have he works have he works, our morals, even the morals of savages, have ments of stone work, blacksmithing, coopering, and shoemaking, during the last year, will enable the state he works have he will enable the state. You have brought the means of moral death, unknown to realize the sum of \$6340 57! At this rate their convicts cannot be called " imprefitable servants."

Breach of Promise.—An action was tried in the Court of Common Pleas, held by Judge Strong at Taunton, last week, brought by Fidelia Thompson, daughter of the Rev. Otis Thompson of Rehoboth, against the Rev. Augustus B. Reed of Troy, for a breach of a promise of marriage. It appears that the preach of a promise of marriage. It appears that the promise was made while the defendant was a student in divinity with the father of the plaintiff, and that the defendant, since his ordination in July last, has marri-

Trial for Murder .- The trial of Moses Parker, James Buckland, Joseph Wade, William Walker, Cornelius Holley, Abraham Potts, and Noah Doremus, for the murder of the late Mr. David R. Lambert, commenced in New York on Tuesday of last week, and continued till Friday morning, when the jury returned a verdict against all the prisoners—"guilty of man-slaughter." Counsel for the prisoners, Mesers. Scott, Anthon, Emmett, and Price.

Miller's Printing Press .- Our London correspon dent informs us, says the New York Evening Post, that Mr. T. Miller, the inventor of the New printing press, by which 2000 impressions are struck off in an hour, had not completed his improvements, but was of her attachment to matrimony, its trials notwith-expected to do so soon, when he intended to transmit standing. one of the presses to this country, and appoint an agent

It is contemplated to improve the navigation of the river Wabash, and connect it by a canal with Wau-mee river, which falls into Lake Erie. This canal, of only 25 miles in length, will at once open an intercourse by water for steamboat navigation, from Indiana, Illinois, and Kentucky, with New York.

k commenced in Newark, sometime last fall; and health. The colony was in a thriving state, and its prospects quite cheering. Passengers Rev.Mr.Samptowns and congregations.

health. The colony was in a thriving state, and its prospects quite cheering. Passengers Rev.Mr.Samptowns and congregations.

The British obtained a signal victory over the Bur nese in the neighborhood of Rangoon in October last. From an official letter of Sir A. Campbell, (who it would seem is not dead, as reported,) dated Rangoon, December 16th, it appears that the Burmese General after his defeat, having succeeded in rallying his troops and in collecting a numerous reinforcement, returned at the head of more than twenty thousand men, to the immediate vicinity of Rangoon, and immediately commenced entrenching and stockading with a judgment in point of position such as would do credit to the best instructed engineers of the most civilized and warlike Denmark and Millsford, the most happy effects have nations. On the 14th December he commenced an attack upon the British, and succeeded in burning about one fourth part of the town of Rangoon, notwithstanding the utmost efforts of the garrison and the inhabitants. On the 15th, Sir A. Campbell determined to attack the Burmese in return at the head of 1300 British infantry.

"On arriving before the enemy's position," says Sir A., "it appeared truly formidable, and such as I would hardly have felt myself warranted in attacking with a less force than ten thousand men, had I not from experience known and appreciated the valor of the troops I had the honor to command. My dispositions being complete, the preconcerted signal guns were fired, the artillery opened, three columns rushed on to the assault with the most determined and enthusiastic bravery, and in less than fifteen minutes were in full possession of this most stupendous work, making the enemy suffer most severely, and obliging him to leave his camp standing, with all the baggage, and a great proportion of their arms and ammunition. While this was going on within, the Governor General's body guard made some gallant charges armngst the retreating infantry, and Cassay horse, dealing death and destruction to all around. When it i known that thirteen hundred British infantry stormed and carried by assault the most formidable entrenched and stockaded works I ever saw, defended by upwards of twenty thousand men, I trust it is unnecessary for me to say any more in praise of men performing such a prodigy; future ages will scarcely believe The prisoners declare that our appearance before their works was treated by them all (from their Generals downwards) with the atmost derision and contempt, so confident were they in their immense superiority in numbers, and the fancied security of the works they had constructed.

Our gallant friends affoat were determined not to et this auspicious day pass without their share of its operations. Captain Chadds directed that intrepid nd enterprising officer, Lieutenant Kellett, of his Majesty's ship Arachne, to proceed in command of an expedition up the river, and avail himself of any opportunity which might offer of attacking the enemy's war boats; he soon came up with a fleet of thirtytwo, and after some little minœuvering to encourage the enemy to a confidence that they would by their superiority in rowing keep their own distance, suddenly put the full power on the Diana steamboat, and imnediately cut through the midst of their fleet, throwing their commanders and crews into the utmost consternation, some making for the shore, and others leaping overboard in the middle of the river, all abandon ing their boats and leaving Lieutenant Kellett at leisre to take possession of, and bring away thirty out of the thirty-two originally discovered, and to destroy on his return several fire-raits, as well as materials and

ombustibles for their future construction." The loss of the British in this whole affair was 18 killed and 112 wounded.

We understand that Lieut, Gov. Morton has been preme Court of this Commonwealth. The nomina-tion will be acted upon at the session of the Council in July, when His Honor will probably be appointed

New Publication .- We have seen the first number a work just issued from the press of Messrs. Rogers & Griffin, Worcester, entitled, "The Worcester Magazine and Historical Journal, designed to contain articles original and selected, miscelianeous, historical, biographical, descriptive of remarkable places outvie eastern magnificence. We ask you not to reed another lady. The jury found a verdict for the
deem those souls you have been instrumental of hasplaintiff, with the damages, to the amount of \$375. A Ramble among work merits a liberal patronage, which we trust it an experienced pilot. will receive .- Mirror.

> Matrimony.—It is stated in a St. Louis paper of It was one of those striking occurrences that seem to May 13, that a few days before, a gentleman and his family ascending the Mississippi in a steamboat, an unfortunate difficulty arose between him and his wife, which so powerfully operated on the unhappy mind of nd, that he deliberately stripped off his coat, leaped into the river, and carried under the wheels. was seen no more. The good lady is said to have married the next day, thereby giving the strongest proof

> > PHILADELPHIA, June, 22.

A young man from China, who has been about fifteen months at the school in Cornwall, and who is educated there at the expense of a society of females in this city, recently came here with the determination of returning home, that he might procure money from his parents who are very respectable persons there,

some for stambout narigations as a survival content by water for stambout narigations, and links, and stillute, and state of the Baltic, are gradually subsiding; or in case of failure to apply immedit to sense business, the waters of the Baltic, are gradually subsiding; or the resolute determined to remove all the waters of the Baltic, are gradually subsiding; or water the state of the state

Emigrants to Hayti.—In Niles's Register it is said, "A few of those persons of color, who left the United Capt. Lowell was instantly crushed to death. Mr. States for Hayti, with something like a hope of there finding pigs ready roasted running through the whole of Bethel, were both badly injured. Mr. Wm. Barcountry, and crying out please to eat me, have re-turned; for the fact turns out to be, that subsistence and fell with him, escaped without much injury. must be carned by labor in Hayti, as well as in the Portland Argus, United States.

A fine new frigate of 44 guns was launched in Washington on Thursday last. She is called the Brandywine. The President of the United States was on board when she was launched.

Franklin Institute.- The corner stone of the edifice o be erected for this institution was lately laid in Philadelphia. It is to be 100 feet in length, by 86 in breadth, and 3 stories high, with a basement; having an ornamental front of marble.

Creek Indians .- The latest papers received from Georgia, communicate the unpleasant intelligence that the Indians exhibit every indication of an intention to attack a part of the frontier, which is said to be very weak and almost defenceless. Representathis effect have been forwarded by express from Early and Dooly counties, and immediately laid before the Legislature of the state, by the Governor.

Jail Broken! !- On Saturday last, says the Long Island Star of the 16th, one of the prisoners confined in Flatbush jail, broke out; and very deliberately took his seat on the stoop. On being questioned, he said he did not like his room; but if they would put him in more agreeable apartment, he would stay his time out. Otherwise, he would go off! This very reasonable request was complied with and the man remains

Execution. - The three Thavers who murdered John Love, noticed in this paper a few weeks since, were executed in Buffalo, near the Black Rock road, N. Y. the 17th inst.

Nelson was twenty-five years old. Israel, ir. twen--three, and Isaac 21. The two eldest have left wives and children, that will demand our sympathies. Their nguish is extreme. They have a sister, who on her last visit to them, was so much overcome, that she uttered shricks which reached every cell in the prison nd drew tears even in the hardy felons' eyes. Their nother on the same occasion, left them in indescriba ble agony.

On the morning of execution the father of the Tharers was released from prison on his own bail. He has left the place-but alas! can he ever forget the moment of his last parting with his sons. They were dressed in their grave clothes; and the shock overcame him. He fainted and fell, and, it was some time before he recovered; then, recovered only to remember the utter ruin and destruction of his family.

Distressing Event .- The Portsmouth Journal Saturday gives the following particulars of a distressing event which occurred near that place on Wednesday last :--

On Wednesday afternoon, between 3 and 4 o'clock the pilot boat of Mr. Veasey, on returning from the Isles of Shoals, was overset in the outer harbor while tacking, by a sudden flaw of wind, and immediately foundered. Mr. Edwin B. Steevens, the principal of the Lancastrian School, Mr. Horace B. Morse, the instructer of the Latin School in the Academy, Mr. Samuel Gardner, Mr. John Veasey, a lad named Moses Long, and two sons of Samuel Cushman, Esq. John S. in his twelfth year, and George in his elev

enth] were on board, and all perished.

The death of Messrs. Steevens and Morse has cast a gloom over the town which will not soon be dissipa-They were young men of uncommon worth. fine talents, cultivated minds and agreeable manners. -From their employment as instructers they were known to most of the families in town, and wherever known, they were respected and beloved. It will difficult to supply the place of either of them.

Mr. Gardner was formerly one of the editors of the New Hampshire Gazette, but for several years past has been engaged in trade, and sustained a high character for integrity and good sense. Mr. Veasey was one of the harbor pilots. He bore in his face the scar f a deep wound which he received in the action of the Chesapeake and Shannon during the late war, and for which he received a pension. He was a brave and enterprising man

The calamity of Mr. Cushman's family is peculiarly severe. They have now lost five children in little more than two years.

What renders this event more remarkable is, that the White Mountains" is handsomely written, and possesses novelty enough to render it pleasing. The the boat one of the best in the harbor, and managed by No danger seen, no wave to wake a fear,

No danger seen-and yet was ruin near make the arm of the Almighty almost visible. The words of Cowper were never more appropriate,

God moves in a mysterious way, His wonders to perform; He marks his footsteps on the sca, And rides upon the storm.

A barbarous and shocking murder was committed in Randolph county, N. C. on the evening of the 31st ult. by a person called Jesse Upton, who, disagreeing with his wife, beat her shamefully with his fist, and finally terminated her existence by dashing out her brains with an oaken bench.

Effects of Lightning .- The house of the Hon. Oliver Starkweather, in Seekonk, was struck by lightning on Tuesday evening 21st inst., but received no essential injury.

A thunder storm passed over Killingly, Con. on the

raised 54 feet, and while they were at work upon it, it suddenly gave way about 20 feet from the base, and Mary, Bath.

bour, of this town, who was very near Capt. Lowell,

Drunkenness and Murder .- June 6, at New Dover, N. J. Mr. Nathaniel Bloomfield was killed by Enoch Martin, a neighbor. The deceased went to the house of Martin about 10 in the morning, soon after which both went for a quart of rum, which they obtained, and returned to the house of Martin, where they drank it. Not satisfied with this, they obtained a second quart; but before they had finished this, a quarrel commenced between Martin and his wife, in which both were highly excited by bad passions.— Martin seized a club to strike his wife; but Bloomfield stepped in between them, and received the fatal blow in his temple, which terminated his life on the 8th, two days after. Martin struck deceased two or three blows, and afterwards endeavored to wash his hands in the blood shed on the floor. Verdict of the jury, wilful murder.

We are requested to state, that the appointment for a Camp-meeting, to be held in Groton, Con. July 13, a notice of which was given in our last, is recalled by the Presiding Elder.

NOTICE.

As the new Post-Office regulations will admit of printers suching receipts attached on the margin of papers, the agents of Zion's Herald are requested, in making remittances, to be very areful to give, in their schedules, the name, residence, and mount to be credited to each subscriber for whom such remittance is made, and sign their letters as agents. On the recep tion of such remittance a receipt will be returned to the agent, acknowledging the reception of such payment, to be credited according to the schedule accompanying the same. In the nean time, agents are desired to give their receipts as agents. to those subscribers of whom they receive payments

MARRIED,

In this city, by the Rev. Mr. Sharp, Mr. Joseph R. Jenkins,

o Miss Lydia N. Robinson. On the 23d of April, at the Abbey church, Bath, (England,) On the 23d of April, at the Abbey church, Bath, (England,) Mr. Henry Tanton, insitely-five years of age, to Mrs. H. Gaiton, aged forty-seven years. The bridegroom lived with his former wife 74 years, by whom he had seven children, the youngest of whom is sixty years old. This venerable sage, at the age of 93, wrote a book called the "Lible Traveller,"

DIED.

In this city, on Wednesday last, Widow Lydia Blake, aged 75; Mr. Oliver Blake, aged 22; Mr. Thomas G. Shackford, aged 30, of Newburyport; Mr. Jeremiah P. Carlile; John, oldest son of Mr. John Mellen, aged 3 years.
On the 19th, Mr. Ephraim Kidder, aged 32, a native of Am-

In Warwick, R. I. Master Rice, a promising and only son of In Warwick, R. I. Master Rice, a promising and only son of Mr. Thomas Rice, aged 14 years; killed by lightning. During a thunder storm, he went into the garret of his father's house, for the purpose of closing a window—in two or three minutes after his father went up and found him lying near the chimsey a lifeless corpse. The house was but little injured.

On the 28th ult. in Frederick county, Md. Col. C. P. B. O'Madden. He was riding on horseback, when a dog suddenly flew out and scared his horse, which ran away with him into the woods, and there there when with yellower against a tree.

o the woods, and there threw him with violence against a tree, thereby he was instantaneously killed. He had borne the commission of colonel in the Chilian service, under the celebrated General O'Higgens, to whom he was devotedly ed, and who in return entertained for him av equal

In Kentucky, Mr. Waddy Thompson, and his son, 4 years The former, who could not swim, jumped into the wa-

were drowned.

In Lincoln county, N. C. on the 15th ult. the Rev. Daniel ashury, in the 64th year of his age. He had been under the care also physician several weeks, for a dropsical complaint, from which it was thought he was nearly recovered. Half an hour before his death, he was well enough to write a letter to a friend. He had been a preacher in the Methodist connexion

a friend. He had been a preacher in the Methodist conduction for thirty-seven years.

In Mooreland, Somersetshire, England, Mrs. Elizabeth Goodland, at the advanced age of 98 years. She was borne to her grave by her six grandsoms, all of whom were six feet high. Near Philadelphia, on the 10th instant, Dr. C. Humbert, extensively known in the United States for upwards of twenty years, as the "Sylvan Enemy of Human Diseases." He lived entirely alone, and not having been visible for three days, his neighbors became uneasy, and forced open his doors, when they found him lying on the floor, speechless and destitute of help or any comfort whatever—literally starving to death. In this situation he lingered for seven days, from the 3d to the evening, unknown to his friends. His whole life was a pound of mystery, both as to his origin, country, or age supposed to have been upwards of 100 years old; he wided in the Kensington grave yard, attended by a few friends, who accidentally heard of his decease.

# SHIP MEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

TUESDAY, June 21—Arrived, brig Forest, Foote, Liverpool, 40 days: Fatrick Henry, from Laguira; schs. Nancy, Small, Eastport, 4: Constitution, Stanley, ditto, 6—Cleered, ship Focahoutas, Bancroft, City Point; brigs Dido, Kelley, Norfolk; Packet, Hallet, Baltimore: Echo, Nash, Port au Prince: sch. William & Nancy, Chase, Hayti; sloop Elizabeth, Howes, Bath.

WEDNESDAY, June 22-Arrived, Benjamin Franklin, WEDNESDAY, June 22—Arrived, Benjamin Franklin, Wing, Philadelphia and Cape May, with cargo of the William Penn; Atlantic, Baxter, and Greek, Nickerson, New York, —Cleared, brigs Billow, Liucoln, Rochelle; George Henry, Bourne, Halifax; schs. Washington, Howard, St. Johns, N. B. Almira, Rice, St. Croix; Volant, Johnson, St. Audrews; Erie, Bangs, New York; sloops Echo, Lovell, do.

THURSDAY, June 23—Arrived, sohs Mary, Fish, G. Bank, 16,000 fish; Morning Star, St. George; Boston Packet, Dover; sloops Lorenzo, and Rambler, Portsmouth.——Cleared, Bark Garland, Hilton, Copenhagen; schs. Delight, Hobnes' Hole; sloops Science, Hinkley, Hartford; Sally Fuller, Frovidence.



A VISION OF HEAVEN. Once, with a fearful, trembling hand, I drew aside the veil, to see The glories of the heavenly land, The brightness of eternity. But soon the vision overcame; And terror seiz'd my quaking frame

I look'd-I saw-but oh ! the light. The bliss, the splendor of the place, The shining host, who all unite In songs before Jehovah's face! A sudden dimness seiz'd my eye; For who could look on Deity

One sight I caught of heaven's high train. One glimpse of my eternal home; I heard one sweet meludious strain, And all my powers were overcome, I fell aghast! my senses fled! Nor dared I raise again my head.

The sight, Oh, ne'cr shall I forget, The song still vibrates in my ear; When shall I reach that blest estate ! When in you holy throng appear? Haste, Jesus, fetch my soul away, To dwell with thee in endless day.

PULPIT.

---ON A YOUNG PALESTINE MISSIONARY, Who died at Alexandria, Feb. 10, 1822.

Green as Machpelah's honor'd field, Where Jacob and where Leah lie, Where Sharon's shrubs their roses vield. And Carmel's branches wave on high-So honor'd, so adorn'd, so green,

Young Martyr! shall thy grave be seen O! how unlike the bloody bed Where pride and passion seek to lie; Where Faith is not; where Hope can shed No tear of holy sympathy. There withering thoughts shall drop around In dampness on the lonely mound.

On Jordan's weeping willow trees Another holy harp is hung It murmurs in as soft a breeze As e'er from Gilead's balm was flung. When Judah's tears in Babel's stream Dropt-and when " Zion was their theme."

So may the harp of Gabriel sound In the high heaven to welcome thee. When rising from the holy ground Of Nazareth and Galilee, The saints of God shall take their flight In rapture to the realms of light,

> ----TO \*\*\*\*\* OT

" Faith, Hope, Charity; these three." 1 Cor. xiif. 13. - Joy unspeakable and full of glory." 1 Peter i. &.

There is a Faith which shall not die. When other faith is dead There is a Hope that will not fly, When other hopes are fled : Such Faith and Hope are clear and bright In sorrow's darkest, drearest night.

There is a Joy which never tires. But cheers the soul for ever : There is a Love whose flame expires, Oh ! never, never, hever . Such Faith, and Hope, and Joy divine, And Holy Love, be thine and mine

# OBITUARY.

FOR ZION'S HERALD. MEMOIR OF MR. JOHN DILLINGHAM, WHO DEMARTED THIS LIFE IN APRIL, 1825.

Perhaps the following lines, concerning the sickness and triumphant death of brother John Dillingham, may be interesting to your readers, should you think proper to insert them.

MR. EDITOR,

Brother Dillingham was a native of the town of Brewster, Mass. and son of the late Hon. John Dillingham, whose worthy character and extensive usefulness, both in his public and private capacity, still live in the memory of all who knew him. He was a come to mingle our grief, in this late act of death, in Justice of the Peace and Senator of the state : but was a stranger to experimental religion until about three months before his death. He had been some what inclined to believe in the doctrine of Universalism; but as he drew nigh the grave, he found it would not do to die by. Previous to this, there was a glorious reformation in his neighborhood, under the labors of the Methodist and Baptist preachers, in which his wife and some of his children and grand-children were blazing from the black-browed cloud, he could render converted. And I have heard them say that their their hearts, as the harp moved by the breath of even, venerable grandfather would sit and weep in meeting, while hearing them exhort and tell what Jesus had done for their souls. But, as before observed, a few months before his death, he found Christ to be his friend and Saviour; and he left the world with a hope full of immortality. But his son, the subject of this memoir, was trying to make the smooth doctrine of " peace where there is no peace," answer for him, until his father, on his death-bed, warned him of its dangerous tendency, and expressed his regret that he Not so the memory of a good man's death. And when had ever attempted to make him believe in it. He the pious pastor leaves his flock, reflection yields a now began to see more clearly that he was not on the foundation of God, and that he must no longer despise or reject the doctrine of the cross. And although he had not found peace in his soul when his father obtained a hope, yet he was overjoyed at the event, and are ended. His labor of love on earth is done, and he was the first to carry the glad tidings to his sister, who has entered, we trust, into that "temple not made with her husband, had recently been blest with justi- with hands, eternal in the Heavens." He was but a fying grace. As he entered their presence, he ex- loan from God. Awhile he shone, then sunk in sudclaimed, with both hands lifted above his head, "Fa-den night. Nor was his brilliancy merely like that ther is rejoicing in God!" Not long after this, he re-of the forest leaf, which, wet with the dew of night, pented and believed the gospel for lamself, and became trembles as it sparkles in the stribeam, till, parched said, a worthy member of the church, and an established by its directer ray, it falls again to earth. Nor was with the Lord this night:" he then embraced the believer in its doctrines, as preached by the Method- his glory like that which tends the meteor's blaze, ists. From the time that he first believed, I know not whose greater glory, fading, leaves a greater gloom. drank the fullest draughts of divine consolation, while held his way, while sears were lost in his superior luswasting disease was previog upon his mortal body. tre. What though he sets? The night is short which It was then that his joy was great, yea, unspeakable, veils him from our view. Our hemisphere has been and full of glory. It was then that he feasted on God, illumined by his talents, his piety, and zeal; and and enjoyed unutterable bliss from day to day. His though he sets, it is to rise-to arise safe from diseases sickness was severe and painful; but he trusted in and decline, and to "shine forth as the sun in the it in hard, for the flesh will have its course." his God, and his God was with him and in him, in a Kingdom of his Father." He was no stranger to the wonderful, yea, glorious manner. While he could thoughts of death. He did not wait till the world bear it, he frequently had meetings in his house, in should recede from his view, ere he endeavored to which his soul was wonderfully blest, insomuch that pierce beyond the "shadows, clouds, and darkness" and said, "Shall I disdain to suffer at this stake, when he would shout aloud and give glory to God. I visited which hang around eternity. When viewing the him a number of times during his sickness, and always corpse of a departed saint, it was an usage almost infound him happy, and almost overjoyed to see his But as he drew near the king of terrors, the glories of the upper world were opened to

his death I entered the chamber where he lay, and found him so weak that he could not speak aloud. As I approached him, his first salutation was a heavenly smile, which seemed to bespeak the holy breathings and ecstacies of his enraptured soul. I went to his bed-side, and put my ear close to his quivering lips, will worship at His altar-And though the earthly sed such words to me as I never since have been able to articulate. Truly they were words of blessedness, sufficient to have charmed an angel's ear-even while I write, the remembrance of them animates my soul. I was informed by his constant attendants, that the same rapture appeared to increase, till his waiting soul took its flight, to dwell for ever in light upproachable by mortals. Reader, let us live the life of the rightcous, that our last end may be like his.

He has left a wife, several children, and an aged mother, with a large circle of friends, to mourn their loss. But they have no reason to mourn as those without hope.

His remains were interred the following day, atended by a numerous congregation, of all ranks and persuasions of people, who listened with solemn attention to a discourse from Psalm xxxvii. 37. " Mark the perfect man, and behold the upright, for the end of J. D. that man is peace."

Died, in the mouth of February last, in Newtown, Bucks county, Pa. FANNY ANN BENNET, in the pineteenth year of her age. The disease which terminated her existence was a heavy cold producing a pulmopary affection, under which she languished for about six months. About two months before her eleath she became earnestly solicitous about her eternal inter-ests, and requested the prayers of a pious aunt in her behalf-Her aunt accordingly went to prayer-Fanny requested her to pray again, and then informed her that the Lord had pardoned all her sins. From this period she appeared to be perfectly resigned to the will of God respecting life or death-frequently saying she believed she should soon go to Jesus. As be dissolution drew near, her confidence in God increased, and she would frequently say to her affectionate and deeply distressed mother-Don't weep for me, I am going to Jesus. On the morning of the day she died, after having passed a night of extreme suffering, er mother and aunt united with her in prayer. Th Lord was present, and the dying saint experienced a complete triumph over death. She arose in the bed, and with a strength of voice that surprised all that were present, exclaimed Glory! glory! In this happy frame of mind she continued praising the Lord until her voice was lost in death. About ten minutes before she died, she began clapping her hands, and in an ecstasy again exclaimed, Glory! glory! She then reclined her head on the pillow, and instantly expired without a struggle or a groan, while several of her friends were kneeling around her bed, and to whom the divine presence was reculiarly manifested.

> " Why do we mourn for dving friends. Or shake at death's alarms? Fis but the voice that Jesus sends, To call them to his arms."

FROM THE COMMERCIAL ADVERTISER. Reflections at the grave of the Rev. John Summer-FIELD, during the interment.

The high behest of heaven is obeyed! The ruthless arm of death has divested us of the friend whom we loved :- while the pale garb of melancholy which overspreads this assembly, sufficiently indicates the soloma Providence which calls us here-a Providence which, though righteous, frequently envelops its bright designs in the clouds and darkness which oft lamps burning, and they themselves as men that wait surround the Lord! Appalling, indeed, is the aspect for the Lord? Do they keep up and enjoy communion w mutable are human joys. It spreads its dire influence through the abodes of man, and, with its many darts, conspires against the feeble throb of life. paines the arms which, dauntless, swaved the sceptre of dominion over submissive nations. With hand inexorable, it tears from the prince's brow the diaadem of giory, and drags the reluctant monarch from horrence we ought to feel at the use of it. the stately palace to the house of clay. With relentless step, it enters the mansion of peace-it wears and may gospel simplicity, and godly sincerity, be the sickness, in a day, the prop of declining parents-or, by its untime ty blast, nips the fair blossom of the morn, and tears, with icy grasp, the infant from the mother's acres of love. It throws the shroud of oblivion over the glory of wasting nations-julls the voice of elo--hushes the harp of the poet, and arrests the word of the hero. Nor is the sacred desk a barrier against the introder—For, lo! he has entered the you, not as the world giveth, give I unto you." John Tobacco." She stated that she herself was in the habsanctuary of the Lord, and taken from the walls of xiv. 27. Mankind seek for peace, but they seek it in the level twas simpossible to know, and not to where it is not to be found; they seek it in the level twas simpossible to know, and not to level twas simpossible to know, and not to level twas simpossible to know, and not to level twas simple straight by it saide. To said the righteous sees of Christ part of the could be made to be level twas simple straight by it saids. With what pleasure have we entered with him world. the courts of thy house, O God! while his words, distining as the dew of Hermon, rendered the place none other than the gate of Heaven. But ah! now changed the scene! Behold the coffin in which he now i thee plead the cause of God-a cause once supreme in thy affections. His voice is now still as the dumb es, for whom he once could touch the heart of mer-

We come not now to view him presiding over the destinies of the missionary institution, whose energies have been so greatly strengthened by the arrior but by faith and obedience: remove all forbidden obof his affection, and the power of his eloquence. We which event every institution which served to promote which event every institution which served to promote God: and then you shall have peace, a peace which the glory of God, and to mitigate the sorrows of our the world shall not be able to disturb. For what can race, has lost an ardent friend! Endowed with a power, to him peculiar, he could move even the most inconsiderate heart, to alleviate the widow's wo, and in the hand of God should be considered as real favors those whom he addressed, and engaging their affec- world would then put on a new appearance, and your tions, with an elequence resistless as the lightning peace prove inviolable. esceptible to pity's slightest touch. France, Bri aip, Ireland, and America, have received him as the delegate of Heaven to plead the Bible and Missionary cause. When a nation is called to mourn the death of a monarch, it is not unfrequent that memory sickens in viewing

" War's varied horrors and the train of ills Which follow on ambition's blood-stam'd path."

pleasing view-recounts his sermons-tells h o'er-repeats the admonitions often given-while the walls of our mansions seem to echo the prayers so lost his justification. On the contrary, he No-'twas like the sun of day. Unclouded has he variable with him to exclaim-

"My soul is in love with the beautiful clay, And longs to lie in its stead."

the smiles of Heaven chased the frowns of death. he stretched out his right hand into the flame till it While the hoar snow of winter, or the green grass of summer, shall cover thy grave, thy memory, O Summer, shall cover thy grave, thy memory, O Summerfield! still shall live. While thy spirit is resting at the throne of God, remembering thy precepts, we house of thy tabernacle shall dissolve beneath its kindred clay, thy soul

" Shall flourish in immortal youth, Unburt amidst the war of elements, The wreck of matter, and the crush of worlds.

# MISCELLANY.

FROM THE LONDON METHODIST MAGAZINE.

THOUGHTS ON-

"NOT SO WELL AS I COULD WISH." Whenever conviction seizes the conscience of a areless sinner, the cry of his soul is, " What must I do to be saved." And this is not feignedly, but with but with the ardor of the chased hart for the refreshing stream; not transiently like the morning cloud, for the loss of an only son. And when this serious inuiry is answered by a manifestation of pardoning mercy to the soul, a sweet, childlike simplicity shows itself in the new convert, with a readiness to relate in on artless unaffected manner, the abundant goodness of God. As long as the life of religion is retained, there is an honest openness of spirit in speaking of the present state of the soul. This is an ornament to the

Lord Jesus in sincerity.

But we frequently find among professors a manifest want of this open, artless, unaffected manner in speaking of the things of God, and something substituted in room which is very like evasion, or at least improper reserve. This appears in many instances, but in none more than in the following: Ask a person the state of his mind; he replies, "Not so well as I could Now what is this to the purpose? Nothing at all. It does not describe what he wishes to be,to far he is from that state, nor, what pains he is king to obtain the object of his desire; but leaves the quirer entirely in the dark what to judge, or how to He may possibly give suitable advice, but he s as likely to advise wrong as right: he may labor to ourage, where it may be more needful to search and develop the subtle windings of the human heart; or he may kindly endeavor to administer comfort, when it is more peculiarly necessary that the soul should be humbled for inward departures from the liv-

But what is worse than all, is, that those persons few whose understanding is weak, whose heart is bet-ter than their heads,) discover by their conduct in general, a strange indifference to the deep things of God; and often betray a temporizing spirit, which would trim betwixt God and the world. But do they investigate the cause of their leanness? Do they pray, with the Psalmist, "Search me, O God, and know my heart; try me and know my thoughts, and lead me in everlasting?" Alas, there is but too much reason to fear, that nothing is more remote from their design; for although they attend public worship, keep in connexion with a religious community, and have a name to live in the world and in the church, yet are they comparatively dead, and the things which remain are ready to perish. Are their loins girded, their of death under aimost every circumstance. Assail- with the Father and with his Son Jesus Christ? If ing the fundest affections man delights to own, it shows not, (as is greatly to be feared,) what care, what fidelity ought to be used with such persons in order to rouse them from their stuper and delusion, that they may regain what they have lost, and be found meet for the in-

heritance of the saints in light.

Considering therefore the baneful tendency of such a cant-phrase, it is hardly possible to express the ab-horrence we ought to feel at the use of it. May every watchman in our Israel labor to banish it for ever; with slowly rolling years the aged sire-breaks by constant adorning of all that are called by the Christian name! Amen. So prays

A LOVER OF GOSPEL SIMPLICITY. ----

MONITOR .- No. 17.

OF INWARD PEACE.

which is over promising but can never give us a solid peace: that is the gift of Christ alone, We come not now, departed saint, to hear glows in the midst of sufferings, and flowing from an

of God; and the possession of God cannot be attained jects; renounce all unlawful desires; banish all earnest care and anxiety; desire only God; seek only trouble you? Can poverty, can disgrace, can disapintments, can outward or inward crosses? All these FENELON.

Sayings of the Martyrs previous to their Execution. John Lambert, just before he expired, lifted up such hands as he had all flaming with fire, and cried out to the people with his dying voice in these words, "None but Christ! none but Christ." George Wishart, at the stake, said, "This fire tor-

ments my body, but no whit abates my spirits." Laurence Sanders, when he came to the place of execution, fell to the ground and prayed; and then Rush. arose and took the stake in his arms to which he wa to be chained, and kissed it, saving, "Welcome the oss of Christ! welcome everlasting life!"

Robert Ferrar said (after a person had been talking him of the severity and painfulness of the kind of death which he was to undergo) "If you see me once to stir, while I suffer the pains of burning, then give no credit to the truth of those doctrines for which I die;" and, by the grace of God he was enabled to make good this assertion.

John Bradford turning his face to John Leaf,

oung man about 20 years old, who suffered with him, Be of good comfort, brother, for we shall sup reeds, and repeated the 7th chapter of Mathew, 15th Bishop Latimer, at his execution, said to Bisho

Ridley, who suffered with him, "We shall this day, be put out! Bishop Ridley said to the smith, as he was knocking in the staple which held the chain, "Good man, knock

John Philpot, when he was come into Smithfield. kneeled down and said, "I will pay my vows in thee, my Lord and Saviour refused not to suffer a most vile death upon the cross for me?"

only through fear of death, at his execution said, tions of re "This is the hand that wrote, and therefore it shall intention.

his ravished soul more and more. Two days before | And when his heart sickened, and the pulse beat low, | first suffer punishment." Fire being applied to him, right hand !"
That was a Christian expression of one of the mar-

yrs to his persecutors-"You take a life from me that cannot keep, and bestow a life upon me that I cannot lose, which is as if you should rob me of counters and furnish me with gold."

Ignatius, in his epistle to the persecutors of the church, gloried, saying, "The wild beasts may grind me as corn between their teeth, but I shall by that become as choice bread in the hand of my God."

It is reported of Hooper, the martyr, when he was going to suffer, a certain person addressed him saying, O sir, take care of yourself, for life is sweet and death is bitter." "Ah, I know that," replied he; but the life to come is full of more sweetness than his mortal life; and the death to come is full of more bitterness than this uncommon death."

When Herod and Nicetes attempted to turn Polycarp from the faith, by insinuating that there was no godly sincerity; not with Laodicean lukewarmness, evil in calling Casar lord, and offering sacrifices to him, he replied, that he had served Jesus Christ for many years, and had always found him a good master; but permanently, like the sorrow of an afflicted parent that he should therefore submit himself to all the tortures they should inflict, rather than deny him; and when he was threatened to be burnt, he replied to the proconsul. "Thou threatenest me with a fire that burns for an hour and then dies, but art ignorant of the fire of the future judgment and eternal dampation reserved for the ungodly. But why do you make delays? Order what punishment you think fit."

It is recorded concerning one of the martyrs, that Christian profession, and a recommendation of the person to the respect and estects of all that love the him in a compassionate manner to take care of his soul; "So I will," he replied, "for I give my body to be burnt rather than have my soul defiled." ----

THE DUMB SERMON.

Not by might, nor power, but by my Spirit, sa ith the Lord.

The energy of this eternal truth was most forcibly applied to the heart of the late Rev. W. Tennent, of N. Jersey, on the following remarkable occasion. In Christ hidden; and hell moved for his coming. his neighborhood resided a professed deist, a man of heart must not bleed to hear his bitter compl considerable attainments as to worldly wisdom. He All are in vain. The disease prevails. The work often, from whatever motive, attended the ministry of death advances. Nature sinks. The silver cord Mr. Tennent, whose powers as a preacher were of a loosed. The dreadful scene is closed. With uput superior kind; his skill in the scriptures being deep, able reluctance, the soul is torn from the body, and his style rich, argumentative and impressive. from every object of its love and confidence, to Learning once the intention of the deist to attend di- upon a state of perfect and endless suffering. vine service on the following Sabbath, Mr. Tennent tongue can express, what mind conceive, the most diligently prepared for the occasion by meditat- of such a departing soul. Say, my friends, is ing upon, and fixing in his mind every argument which | miserable? Answer the question to your consc might work a conviction. Thus prepared, he ascend- impenitent sinner; and reflect, that the awful of ed the pulpit. "But who is Paul, or who is Apollos? who are frequent in the use of this phrase (except in a leave whose understanding is weak, whose heart is betbeing concluded, the discourse began; but soon the preacher's memory was plunged into perfect oblivion; and not being in the custom of using notes, he in vain | said, to awaken the most hardened and secure. endeavored to proceed: his mind was sealed up as to horrors of a death-bed, will outweigh all the ple the subject of discourse; and he was under the pain- of a sinful life. Yet these are but the begin ful necessity of confessing his inability, and concluded with prayer. The Spirit of God was now at work. The Deist was led to reflect upon the extraordinary case: he had, on former occasions, experienced and admired Mr. Tennent's powers of oratory. From his concluding prayer on this occasion he found him in vigor of mind. To what could be trace the sudden dereliction of his powers, when entering upon such a discourse? Happy man! he was led to discover in it the finger of God! The joyful change soon reached We have seen seamen come boldly out for the ca Mr. Tennent, who, doubtless, was deeply humbled of Christ. What they said constrained many t and grateful; for he ever afterwards spoke of his their eyes in gratitude to heaven. One seaman, dumb sermon as the best he ever preached. ----

THE MINISTER AND THE NEGRO WOMAN, Or the Tract on Ardent Spirits and Tobacco. PROM A CLURGYMAN IN MASSACHUSETTS.

About eight or nine years ago, I procured for distribution among my people, 100 of Rush's Treatise up-on the "Effects of Ardent Spirits." Among those to Blessed be God for what he has revealed to us in t whom they were distributed, was a female of color, who was often observed to be under the influence of from whence I have lately arrived, I had a gree intoxicating liquors. She was a person of uncommon shrewdness, and had a great inclination for reading. Sometime after she received this tract, she called at God, he sowed seeds of grace into the hearts of my house, in my absence, and left with my wife a tract, which she requested that I would read and give tures in Christ Jesus." After he had addressed my opinion as to " Peace I leave with you, my peace I give unto Clarke's Serious Address to Christians upon the use of she would certainly lay it aside. To satisfy her mind, she wished for the opinion of her minister, in which she professed to repose entire confidence. who reconciles man to himself, subdues the passions, she professed to repose entire confidence. When the sets bounds to his desires, inspires hopes of eternal tract was presented to me on my return, with the acbliss, and gives the joy of the Holy Ghost; a joy which | companying message, it was not difficult tounderstand the meaning. I myself had been in the habit of using inexhaustible source, becomes a perpetual spring of tobacco for many years, both by chewing and smok-delight, which the world can neither interrupt nor ing. I had already experienced many struggles in my iminish.

True peace is not to be found, but in the presession evils, and not very becoming for a Christian minister; but like most others indulging similar babits, had not been able to come to an effectual resolution to desist. I read Dr. Clarke's Address with great attention, and pleasure, and in full view of the manner in which it ad come into my hands. In addition to the convictions which it wrought in my own mind, I was led to reflect, that it was presented to me by one who acknowledged my kindness in furnishing her with arguments for reformation as to the use of ardent spirits; which he vouchsafes to give you a portion of. The that we should undoubtedly meet at some future day, when the subject of the tracts which we had exchanged would be conversed upon; and if I had not quitted practice which I could not but acknowledge to be bad one, after attending to the arguments of Dr. Clarke, the inquiry would come with ill grace from me, whether she had been benefited by the tract on ardent spirits. I accordingly took my tobacco from my pocket, and threw it out of my window, and have never used a mite since. I am happy to add that Dr. Rush's tract was equally effectual upon my African friend. She declares, and I believe with truth, that she has drunk no ardent spirits since reading Dr.

I feel myself under great obligations for the very appropriate return of a tract which I so needed. In consequence of the use of tobacco. I had been for years in a low, debilitated state of health. Tobacco estroys the inclination for food-causes indigestion and costiveness, especially in those who are accustomed to a sedentary life. I have seen a hundred persons, since my own experiment, complaining of debility, faintness at stomach, &c. upon which I have charged the sin of the excessive use of tobacco, and I have generally received an acknowledgment of the fact.

The subject ought to be brought before the Chris tian community in a serious manner. Thousands like myself only need to meet proper remonstrances, in a proper way, and they will no longer leftle their pockets with this poisonous weed. Vindexer a minister who is in the habit of using tobacco shall present liush on Ardent Spirits, let him be repose by Adam and take me off, I suppose you would call it a

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IDLENESS.

God hath given every man was a mough to do, that thetically was soon literally true; he was wrecke there may be no room for idlances; and yet hath so remained upon the wreck three days, when a sh ordered the world that there shall be space for devotion. He that bath the fewest business of the world, is called upon to spend more time in the dressing of his brother, "O! Tom, when that ship hove his soul; and he that hath the most affairs, may so or- my words to you came in a moment into my m der them that they shall be a service to God; whilst at it was like a bolt of thunder. I have never got ri Archbishop Cranmer, who signed the popish tenets certain periods, they are blessed with prayers and activity and now I think it no more than an act of com tions of religion, and all day long hallowed by a holy gratitude to give myself up to Him who pitted a

However, so long as idleness is quite shut out from our lives, all the sins of wantonness, softness and efsins creep on him only by accidents and occas whereas, to an idle person, they come in a full box and with open violence, and the impudence of restl mportunity.

Idleness is called the "sin of Sodom and her daug ters," and indeed is "the burial" of living men idle person being so useless to any purpose of God man, that he is like one that is dead, unconce the changes and necessities of the world; and he lives to spend his time, and eat the fruits of the like a vermin or a wolf; when their times come die and perish, and in the mean time do no good; they do, either is unprofitable or mischievous.

Idleness is the greatest prodigal in the world throws away that which is invaluable in respect resent use, and irreparable when it is past, being e recovered by no power of art or nature .- Jer ----

DYING HOURS OF THE UNPARDONED SINNER. An extract from Lee's Revival Sermons.

The unpardoned sinner is, especially, and often ensibly miserable, in a dying hour. Through this solemn scene, we all must shortly

What folly and madness, to neglect a seasonable

paration! In this life, the sinner finds something divert, and engross his attention. Pleasures. pects of gain or honor, present the objects of his piness, and fire his eager pursuit. But what will fort him in death-when most he needs supp when the evils he feared, roll in as a floodjoys are on the wing; and every prop is torn Miserable comforters now, are all earthly the The sting of remembered misimprovement, alone mains. Weeping friends can administer no related the has the pains of death to endure, without a forter. Sad reflections upon a sinful life, bear d his spirits. Conscience, without mercy, accuse dark and dreadful eternity, is opened before his ence may be your own, ere a few hours shall

Upon this subject, it is too painful to dwell; truth can have any weight, sufficient has alread SOFTOW.

# SAILORS' T PRIEND.

BETHEL REPORTS.

Our prayer meetings since the 12th of April animated our hearts in this important employment had lately arrived from Calcutta, gave a pleasing count of the proceedings of merchants and comm ers in that place, and other ports in India. He di some time on the merits and atonement of our ous Redeemer in the salvation of sinners. And said-"I cannot be silent since that precious the Bible, has opened my eyes! and convinced me volume of divine truth. In my voyage to Calcu struggle with my shipmates for their salvation; often treated me with speers and oaths but bles

its correctness. It was "Adam the seamen present, he made a fervent praver. Another seaman rose and said-"Q it is not be in you in body while on the mighty deep, yet we neet with you in spirit at the throne of grace. ry one of these meetings which I have the o enjoy increases my desires for the ingathering eamen into the family of Christ; and I do sing hope that the time is not far distant when God's will be fulfilled, that 'the sea shall be convert God.'" And then mentioned the wonderful tions of the spirit of God on many seamen in eetings, mariner's churches, and floating shich he had seen in the four quarters of the I rejoice that it has operated on the hearts of ommanders, who now labor for the salvation crews. I was with one in South America, who is wife with him. On Sunday the captain was ng on deck, to all appearance much agitated said, my dear wife! what can I have for a Bethel for there is not one flying in this port? She ran draw, and took out a sheet, and said, you ma Bethel on that with lampblack, which was soon with large capital letters, and hoisted. biest it, and made it the star of Bethlehem! or were soon filled with officers and seamen, m whom were much engaged in our solemn That flag was hoisted every Sabbath day we there; our ship became a Bethel. When we r ed to England, that flag was hoisted, and our ship filled with downt worshipers. There it still reand is often hoisted as a heavenly signal." He cluded with prayer.

On the 24th of May the weather was serene. permitted us to hold a Bethel meeting on boar ship Henry Hill, captain Post. At 8 o'clock evening we commenced our devotion. We r in seeing so many seamen and landsmen presen such solemn attention by all who were there. do believe our hearts were united in what pl from the lips of those who were engaged in the ful employment of prayer for the salvation of seal who are unprepared, and exposed to temporal eternal death .- Mariners' Magazine. ----

NAUTICAL ANECDOTE.

A careless sailor, on going to sea, replied to

ligious brother in words like these: "Tom, yo great deal about religion and providence, ar should be wrecked, and a ship was to heave ful providence. It's all very well, but I bel such thing-these things happen like other by mere chance, and you call it providence, the He went upon his voyage, and the case he peared, and seeing their signal of distress, their relief. He returned, and in relating it, saved me."-Marin. Mag.

Vol. III.

ZION?

Dollars and Fift

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ts are allowed every e he Methodist connexion staining subscribers as unications, they a living the names and ount to be credited to mications, addr ditor, (except those of

ORIGINAL C

a. EDITOR, The following treatis ce of a public deba

TREATISE

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Mr. B. has labored dil philosophy, that "ma aved," or as he has de particle of original hat "they are born ure as A lam possessed. nsistent with the wo anon dictates of our As it is an acknowl men become deprav Il endeavor to confi who have not arriv which constitutes ne historian tells us t age and likeness of God n this state of moral r aited the favor of his ad of retaining the im me earthly, sensual and ll as scriptural, to con-Hence the scriptu begat a son, in his which, of course, sh. Consequentle two sons is concerni next place, we find the re his favor. Had the a righteons Abel been

y of offering sacrifice That the sinful nature eminated from father andantly testify. Without mentioning th ed from Genesis to R present to notice a fe . v. 12, " As by one " the world, and death ! men, for that ALL HAV offence of one, judgment the apostle Paul can dness of a gracious G e, (infants included,) th itself, only by allowi nce of sin introduced b transmitted to all ace, according to the

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